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AN INTRODUCTION TO NEW TESTAMENT LITERATURE

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AN INTRODUCTION TO NEW TESTAMENT LITERATURE

By

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Affectionately dedicated
to
MY MOTHER
who taught me to love the
New Testament

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FOREWORD

In the following chapters, it has been our purpose to put into the hands of Bible students a book which will give the leading facts of the New Testament history and discuss concisely and yet comprehensively the more important features of the New Testament literature. It was originally prepared as a text-book for use in the Southwestern Seminary. It has been used by several other seminaries. It is the hope of the author that teachers of Bible classes in colleges and other literary schools will find it adapted to their purposes, and that progressive pastors who have advanced classes of young men or women in their churches, who desire to study the Bible systematically, may adopt it as a text-book.

In the first two chapters an outline of New Testament history is given. It was found impracticable to go into details and discuss minutely many minor points that would be intensely interesting to the Bible student. Students with plenty of time for research are referred to Schürer, "A History of the Jewish People in the Time of Jesus Christ." In these first two chapters we have presented, in small and convenient compass, the political, social, economic and religious history of the Jews in the two centuries prior to, and in the first century of our Christian era.

In the succeeding chapters it has been attempted to make the New Testament live again before the twentieth century Bible student. The historical conditions out of which arose each book of the New Testament, its occasion, purpose, human writer, contents and other important literary features, have been presented as concisely as possible.

What is believed to be a unique feature of the book is the paraphrasing of the epistles and the apocalypse in modern, untechnical language. This last section in each of the later chapters, it is hoped, will help Bible students get a clear, comprehensive grasp of the main teachings in each book.

Another feature, it is hoped, that will be helpful to young students, busy pastors, and Sunday school teachers, is the bibliography given at the end of each chapter for doing research on special topics. Each student should provide himself with two other reference books from these lists—especially with the commentaries suggested.

AN INTRODUCTION TO NEW TESTAMENT LITERATURE

PART I

Historical Background of the Synoptic Gospels

CHAPTER I

POLITICAL PALESTINE FROM ALEXANDER TO THE HERODS

The Jews were permitted by Cyrus, the emperor of Persia, about 538 B. C., to return to Jerusalem and rebuild the city and the temple. Ezra and Nehemiah were conspicuous leaders in this movement, one in religion, the other in politics and moral reforms. The second temple under Zerubabel was completed in 516. The prophets of the Restoration, Haggai, Zechariah, and Malachi urged the people to moral reforms and religious faith and hope. The last prophet's tongue had been silent over fifty years when Alexander conquered Persia and Palestine.

To understand Jesus and the apostles better, and to interpret properly the writings of the New Testament, we must better understand the conditions out of which Christianity rose. So in Part I we shall study the political, social, economic and religious conditions among the Jews in the New Testament times. In Chapter I we shall survey the political conditions. In order better to understand the political conditions, we divide the New Testament times into three periods: the Greek period, from Alexander's conquest of Palestine, 331 B. C., to Judas Maccabæus, 168 B. C.; the Maccabean period from 168 B. C. to the conquest of Palestine, by Pompey, 63 B. C.; the Roman period, from 63 B. C. to the close of the first century A. D.

(a) The Greek Period

1. *Alexander the Great.* The Macedonian conquered Persia at Issus, 333 B. C., and immediately after took Damascus and Sidon. He laid siege to Tyre in the following year. While at Tyre he sent to Jerusalem a messenger demanding the surrender of Judea. Jaddua, the high priest, refused because he said he owed allegiance to the Persian emperor. Alexander was enraged at this reply and marched on Jerusalem to take it by arms. The high priest, however, according to a vision sent him by God (so he claimed), with a long procession, met the Macedonian conqueror just outside the gate. Alexander was moved at the sight of the priests' robes and fell in worship at the feet of the high priest. When he arose he marched into the city and offered sacrifice. Thus passed Judea and the Jews into the hands of Greek rulers.

Alexander was generous to the Jews. He allowed them to enjoy their religious views and customs and ceremonies. But after his death and the division of his empire among his successors the pro-Syrian and pro-Egyptian parties in Jerusalem were contending against each other, and even the high priesthood was corrupted by politics. In 175 B. C. Palestine fell into the hands of Antiochus Epiphanes, king of Syria. The poorer classes continued to groan under heavy taxes on fruit, salt, and farm products.

2. *Antiochus Epiphanes—His Policy and Bloody Persecution.* In 172 B. C. Epiphanes became involved in wars with Egypt over the possession of Palestine. In two years he had gained possession of all Egypt except Alexandria. He then turned north, entered Palestine and marched into Jerusalem and robbed the temple of its treasures. He carried to Antioch the golden altar, golden candlesticks, the table of shew-bread, the cups, and even scaled off from the temple building some of its gold. He made Menelaus high priest and left Syrian officials and troops in Jerusalem. His policy was to strengthen Hellenism in Judea, and thus to consolidate all Syria under one Hellenistic civilization. To subdue the un-Hellenistic Jews he again sacked Jerusalem, burned it, plundered the temple, massacred thousands, carried off ten thousand slaves, and established a Syrian garrison in its citadel. More than

this, his campaign was marked by the bloodiest persecutions of any age. Sabbath observance and circumcision became capital offenses. Parents who circumcised their children, and worshippers who observed the Sabbath, were butchered like criminals. Heathen temples were built in all the cities of Judea, and an altar to Jupiter supplanted the altar of Jehovah in Jerusalem, and in December, 168 B. C., a female swine was sacrificed in desecration of the temple. The old and the young were beaten with rods, and mothers were crucified with their infants hanging on their necks. This persecution made the Jews more loyal to the Old Testament, and caused the messianic hope to shine more brightly.

(b) The Maccabean Period

1. *Matathias Starts a Revolution.* The Jews were ordered to sacrifice to the Greek gods, but Matathias, a Maccabean, the old priest, gave a shout and killed the officiating Jew. Matathias joined by his five sons, John, Simon, Eleazar, and Jonathan, carried on a wild guerrilla warfare till his death, 166 B. C.

2. *Judas Maccabeus Sets the Jews Free.* Judas, surnamed Maccabeus the Hammerer, was to Judea what Bruce was to Scotland and Washington to America. He raised an army of 6,000, trained them by night, and gained a series of glorious victories over the Syrians. Antiochus, in financial straits, went to Persia to replenish his treasury, but Judas gained victory after victory over the Syrian generals, Lysias, Nicanor, and Gorgias, preventing the Syrian army from entering Jerusalem. Then he restored the temple worship. The Greek altar was thrown down and a new one erected to Jehovah, the temple was repaired, new furniture was provided, and loyal non-Hellenistic priests were appointed. On 25 Chisleu (our December), the temple was rededicated, and from that day the Feast of Dedication was instituted. But at the moment of his victory the Chasidim, the faithful pietists of those days, since they had achieved religious privileges, deserted Judas, who in desperation made a treaty with Rome. The Chasidim then returned to him, but all in vain. At the battle of Alasa, all but 800 of them deserted him, and so he was defeated and slain.

3. *Jonathan Restores an Incipient Nationality.* Jonathan, the "Wary," at first an outlaw, was beaten by the Syrian forces. Being a shrewd politician, by taking advantage of the rivalry of Demetrius and Balas for the Syrian throne he first became high priest, then independent ruler of Judea. He made treaties with the Romans and the Spartans.

4. *Simon Consolidates Judea and Hyrcanus Achieves Political Independence.* Simon was a statesman, and, after the death of his brother Jonathan, became the head of Judea. Demetrius II, a rival to the Syrian throne, made Simon practically an independent ruler of Judea, 143-142 B. C. (I Mac. 13-41). Simon coined Jewish money. The high priesthood was made hereditary in his family (I Mac. 41-46). His reign was prosperous, rigid Judaism prevailed, and the temple service was enriched with new psalms.

Hyrcanus succeeded his father Simon in 131 and was high priest and political head of the nation until 106 B. C. He not only conquered the Syrian king, but he reduced Shechem, destroying the Samaritan temple on Mt. Gerizim, and conquered Idumea. He went on from conquest to conquest, adding new territory, until Judea, under his rule, reached its highest prosperity. During his reign the Pharisees and Sadducees became conflicting parties.

5. *Jannæus Fights the Pharisees and Queen Alexandra Works Reforms.* Alexander Jannæus, the third son of Hyrcanus, succeeded Aristobulus, his brother, after a one year's reign. The Pharisees became opponents of the Maccabeans and thoroughly organized against Jannæus, who disregarded the sanctity of the high priest's office. This struggle lasted eight years, in which time 50,000 Jews were slain. However, Jannæus extended his boundaries until his kingdom reached the magnificent proportions of the kingdom under David. He ruled twenty-seven years. Just before his death he was reconciled to the Pharisees.

On succeeding to the throne Queen Alexandra followed the policy suggested by her dying husband. She was at heart a Pharisee and permitted the Pharisees to control in politics as well as religion (Antiq. XIII 13-16). These were the halcyon days of the Pharisees. The good queen, at their sug-

gestion, instituted many reforms; made divorce difficult; arranged for a better celebration of the feasts; made the temple service secure, by levying a half shekel tax on all Jews above twenty years of age, whether in or out of Palestine. She also established public schools in which Jewish boys might be taught the history and religion of their fathers.

(c) The Roman Period

This is the most interesting period of Jewish history, because it gives us the immediate background for the study of the times of Christ and the apostles; because during this period Jesus was born and lived and taught; was rejected by His own people and crucified as an imposter; furthermore, during this period Jerusalem was finally destroyed, and Judea ceased to be the home of the chosen people; and from this period began that most remarkable dispersion of the Jewish people to the four quarters of the earth, among the various nations.

1. *How the Romans Came Into Relations With the Jews.* Queen Alexandra died in 69 B. C. Aristobulus II and Hyrcanus II carried on civil war in Judea over the priesthood. The former aided by Antipater, governor of Judea, and Aretas, king of Arabia, marched against Hyrcanus and shut him up in the citadel of Jerusalem. The siege lasted for some time. The people sided with Hyrcanus, while the priests were for Aristobulus. While the seige was on, Pompey, the Roman general, was conquering Syria. When he had made Syria secure under the Roman power, he sent Scaurus against Judea. Hyrcanus and Aristobulus were still contending for the priesthood. Each promised four hundred talents (about \$800,000) if he would decide in his favor. The Roman general decided for Aristobulus. This occurred in 65 B. C. By the spring of 63, Pompey himself reached Judea and found Aristobulus in rebellion. Immediately upon Pompey's arrival Aristobulus met him and promised him the surrender of Jerusalem on condition that the Romans leave the country. But the soldiers of Aristobulus refused to give up the city. Pompey was enraged and laid seige to the city, and after three months, rushed into the temple and butchered the priests at the altar. He slew twelve thousand Jews, but left the temple treasures

of two thousand talents untouched. He continued the temple worship by appointing Hyrcanus as high priest, but took Aristobulus to Rome as a prisoner to grace his triumphal entrance. So in one hundred years from Judas' victories, Judea passed again into the hands of a foreign power, never again to be a free nation.

2. *The Origin of the Herod Family.* Antipater, a descendant of Esau, governor of Idumea, was a shrewd, extraordinary man, and was a friend of Rome. In return for services to Rome he was put in charge of the finances of Judea. He favored Hyrcanus II as high priest, and they both stood for Pompey against Julius Cæsar. At the defeat of Pompey Hyrcanus and Antipater transferred their allegiance to Cæsar, who confirmed Hyrcanus II as hereditary high priest and made Antipater a Roman citizen and procurator of Judea.

3. *The Jews Under Julius Caesar and Antony.* Julius Cæsar freed the Jews from the support of the Roman army, exempted them from all tribute during the Sabbatic year, and left their religious customs untouched. The Alexandrian Jews were even recognized as Roman citizens. Herod, Antipater's younger son, was made governor of Galilee. On March 15, 44 B. C., Julius Cæsar was assassinated. In the civil wars that followed the Jews suffered. Lucius Cassius, one of the conspirators, laid exorbitant taxes upon the Jews—seven hundred talents to be paid annually (nearly \$1,400,000). But Antipater favored Cassius. Herod in Galilee was so zealous in raising the taxes that Cassius re-appointed him general of both land and sea forces in Coele-Syria. At Pilippi, 42 B. C., Antony defeated Brutus and Cassius and went east to re-establish the Roman power. An embassy of Jews met him, begging him to restore Hyrcanus II and the theocracy, but Herod bought the favor of Antony, and was entrenched in still greater power in Galilee.

4. *Herod Becomes King of the Jews.* In 40 B. C. Antigonus, the last of the noted Maccabeans, headed a revolt against Rome while Antony enjoyed the charms of the beautiful Cleopatra in Egypt. Aided by an army of Parthians, he attacked the king's palace in Jerusalem, but Herod escaped to Arabia, thence to Rome, to ask that Aristobulus, grandson

of Hyrcanus II and brother of Mariamne, afterwards his wife, be appointed king. But Antony and Octavius appointed Herod himself as king in Jerusalem. The senate in Rome confirmed his appointment, and after feasting with Antony, Herod returned to take his kingdom. Antigonus was in possession of Judea, but with the aid of the Galileans and two legions of Roman soldiers, in three years he was master of all Judea except Jerusalem, and in the spring of 37 B. C. he laid siege to it. So sure of victory was he that he stopped the siege to marry Mariamne, the daughter of Alexander, the son of Aristobulus II, and maternal grand-daughter of Hyrcanus II, and reputed the most beautiful woman of that age. Soon after, with eleven legions and 6,000 horses he captured Jerusalem and had Antigonus beheaded.

5. *Significance of Herod's Reign—*

(a) Hellenism or the influence of Greek civilization increased. Jerusalem had theatres, amphitheatres, games and a gymnasium. Still Pharisaism was consolidated. At the beginning of his reign the Pharisees favored Herod against Antigonus and the Sadducees. So Herod had the Sanhedrin reorganized under Pharisaic influence. In his reign flourished the teachers Hillel and Shammai, the later being stern and rigid, the former gentle and liberal. It was Hillel who gave the world, through Judaism, its negative golden rule: "Do not to others what thou wouldest not have done to thyself." He broke the power of the Sadducaic aristocracy by executing forty leaders at the beginning of his reign.

(b) He conquered the nations around, but being a diplomatist, he kept ever in favor with Rome, easily transferring his allegiance from Antony to Octavius when the latter defeated the former at Actium.

(c) He was a great builder. He rebuilt the citadel of the Jerusalem temple, and named it Antonia for Antony; he built a theatre and amphitheatre in Jerusalem; castles in several cities; and even built cities, Sebaste and Cæsarea, the latter named for Augustus; Antipatris and Phasælus, named for his father and brother, respectively. He even erected public buildings in foreign cities, Antioch, Tyre, Damascus, Sparta, etc., which he visited.

(d) Though Hellenistic in taste, he was tolerant toward the Jews and sought to improve their internal conditions. He improved the water supply, twice reduced the taxes, in 20 and 14 B. C., and kept the country in peace. In 20 B. C. he began rebuilding the temple in Jerusalem.

(e) The political party called *Zealots* arose in his reign. They sprang from the Pharisees. They despaired of the coming of the Messiah and resorted to revolution to right their wrongs and set the country free from Rome.

(f) The most mysterious occurrences in his reign were his numerous murders. His mother-in-law, Alexandra, and his sons, Aristobulus, Antipater, and Antigonos, were victims of his bloody designs. He lived to see Jesus, the king of the Jews, born, but in rage slew the innocent boy babies of Bethlehem just before the close of his reign.

6. *Herod's Successors.* Herod the Great on a visit to Rome received the right from Augustus to dispose of his kingdom. He made three or four wills, but Augustus confirmed the last one, according to which his son Archelaus became king of Judea, Herod Antipas, of Galilee and Perea, and Herod Philip, governor of the eastern districts. Archelaus had trouble with the Pharisees and Zealots, and at the Passover a battle ensued and three thousand Jews fell. The Jews appealed to Augustus for the restoration of the theocracy and the deposing of the Herod dynasty. Augustus decided against the Jews and continued Archelaus as king. Archelaus was accused before Augustus, deposed, banished to Gaul, and his property confiscated (6 A. D.). Such were the political conditions of Judea while Jesus was growing into boyhood.

Herod Antipas is the greatest of the sons of Herod the Great and reigned from 4 B. C. to 39 A. D. In character he was cunning, being called by Jesus "that fox." He fell in love with Herodias, his brother Philip's wife, divorced his legal wife, and married her. John the Baptist denounced him for this course and lost his head at Antipas' hands.

7. *Decapolis and the Dispersion.* Decapolis was a confederation of Græco-Roman cities and included at first only ten cities, which united for military and commercial purposes. Scythopolis was the capital. The inhabitants of these cities

were, in the main, Greeks, and through the Hellenism of this section Palestine felt the power of Greek culture.

Those colonies of Jews outside of Palestine were called the Diaspora or Dispersion or "Grecians," while the Jews of Palestine were called "Hebrews." The Jews of the dispersion were loyal to Judaism, but were more liberal than the Palestinian Jews and often sought to establish a universal Mosaism. Such great spirits as Paul and Barnabas, Apollos, Priscilla and Aquila belonged to the dispersion and brought to Christianity their cosmopolitan culture.

8. *The Roman Procurators.* At the deposing of Archelaus, 6 A. D., Judea, Samaria, and Idumea were consolidated into a Roman province called Judea, over which the Roman procurators were placed as governors. These procurators seemed to have been independent of the legates of Syria, except on rare occasions. They had three functions:

As fiscal agents of the Roman government they were at the head of the administration of the system of taxes and customs. They were salaried officials. They sold to tax collectors the right to collect numerous and burdensome export and import duties, market taxes, taxes on salt and other products. They also had military powers, keeping one cohort regularly, at feasts two or three or more, in order to put down any rebellion that might arise. As judges they had the power of life and death. Only a Roman citizen had the right to appeal from their decision to the Roman emperor. The local and Jerusalem Sanhedrins tried most of the ordinary cases. But cases of capital punishment had to be submitted to the procurator, the Sanhedrin not having the power for capital punishment after about 40 B. C.

9. *The Later Herods—*

(1) Herod Agrippa I, son of Aristobulus and the grandson of Herod the Great, embraced the cause of the Jews against the Christians (Ant. XII). He was educated in Rome and was thoroughly imbued with Hellenistic culture. He slew James, the brother of John, and imprisoned Peter.

(2) Agrippa II was the son of Agrippa I. He was only seventeen years old at his father's death and so by degrees he received his father's kingdom from Claudius. He was

Hellenistic like all the Herods, but tried to combine Judaism with his Greek culture. His capital city, Cæsarea Philippi, was named Neronias for Nero. To show favor to the Jews, he sought to extend Judaism among the surrounding nations. This is the Herod addressed by Paul while waiting trial in Cæsarea. In the Jewish Roman war he favored the Romans.

10. *Jerusalem Fell in the Jewish-Roman War—*

(1) Cause and Occasion. From the middle of the first century on there was unrest in Palestine and constant conflict between the various religious sects of the Jews. Out of this unrest and conflict grew the Jewish-Roman war. A quarrel in Cæsarea over some buildings which crowded the synagogue kindled the war. The Zealots routed the Roman garrison in Jerusalem and the priests refused to sacrifice for the emperor.

(2) Jews from every quarter flocked into Palestine. The revolt against Rome was now organized. Vespasian, son of the Roman emperor, marched against Galilee first, and took all of its strongholds. Josephus himself was taken prisoner. At the Passover of 70, Titus son of Vespasian, marched into Jerusalem, the only point now held by the Jews. It took Titus five months to take it. On July 17th sacrifices ceased, and in September the whole city passed into the hands of the Romans, and the temple was burned.

Topics for Research

1. Alexander's Generosity to the Jews.
2. Antiochus Epiphanes' Persecution of the Jews.
3. Judas Maccabeus as the Washington of the Jews.
4. The Character of the Jewish Public Schools.
5. The Dispersion of the Jews.
6. The Jewish-Roman War—Causes, Horrors, etc.

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 1 and 2 Maccabees.
 Josephus, Antiquities, books XIII, XIV, XV, XIX, XX.
 Edersheim, Life and Times of Jesus, Vol. I.
 History of Greece, by Meyers (or any other good one).
 History of Rome, by Mommsen (or some other).

CHAPTER II

THE SOCIAL AND RELIGIOUS LIFE OF THE JEWS

1. *General Characteristics.* The population was largely Jewish, yet many Greeks and Romans lived in the large cities of Galilee and in Decapolis. The Samaritans were a mongrel race. The Galilians were more liberal because of contact with Greeks and Romans. The people, in the main, lived in the cities and towns. Society arranged itself in five classes, the priests, aristocrats, common people, slaves, and foreigners. They likely spoke two languages, Aramaic and Greek. Jesus and the apostles probably spoke Greek as well as their native Aramaic.

Since Antiochus Epiphanes' time Hellenism, like leaven, gradually permeated Jewish society. From 37 B. C. the Herods fostered Hellenism, and the spirit of Greek culture had thrived still more because of the Roman rule, although the scribes and the Pharisees had opposed its influence. It was the mightiest in Decapolis and Galilee and weakest in Jerusalem; but still Herod had the Grecian games celebrated in Jerusalem itself. The Jews of the Dispersion were more Hellenistic than the Palestinian Jews.

2. *Domestic Life.* There were no houses in the early times. Man lived in caves. The Jews, however, when we first meet them in history, were living in tents. After entering Canaan they dwelt in houses built after the style of the Canaanites. The houses of the very poor had only one room, but two-story houses were common even among the poor. The house usually had an outer gallery running all round, with an outer porch across this, and usually an outside stairway led to the house top. They had no windows except latticed ones, and none at all in front of the house. The houses of the poor were made of bushes and limbs covered with mud and rolled hard to turn water. The floors were of dirt or wood. The better-to-do class built houses of brick or stone, usually with two stories and several chambers, for separating the sexes, for summer and winter use. The poor had no chairs, only stools. The beds were usually built in the side of the wall and used also for chairs. The middle class

also had mats or skins for chairs, which were often used for beds by laying mattresses on them. The rich had sofas, divans, and even carpets.

The Jews had three meals: breakfast just after dawn, luncheon at eleven, and the main meal, dinner or supper, at five. The food consisted of bread, either barley or wheat, milk, rice, vegetables, honey and locusts, and at feasts various meats, venison, veal, but never pork. Water was the main drink, wine, however, being used by the very rich. They ate reclining at the table.

The Jews, in their earliest known history, wore woolen and linen garments. The rich wore the finest linen and silk dyed with purple, scarlet, or crimson. The common Jewish garment was a tunic reaching down to the knees and fastened by a girdle about the waist. Usually a shirt was worn under the tunic. When needed an upper garment called "mantle" was thrown over the shoulders. It took the place of our overcoat. Sandals, mere soles with straps on top, constituted the usual shoes. The hat was a mere turban.

Woman was not regarded as man's equal, but her position was much higher among the Jews than among the Greeks or Romans. The girls were taught at home, never in schools and only reading, writing, and domestic duties.

Betrothal, or engagement, the initial step in marriage, arranged between the families of the bride and groom, was sacred and could be dissolved only by divorce. The marriage ceremony took place some months or even a year afterward by the groom's friends marching to the house of the bride and conducting her friends to the groom's house where the bride was presented to the groom, legal documents were signed, a benediction pronounced, and a feast celebrated. Monogamy was the rule, but polygamy was practiced among the Jews even in later times. Divorce was allowed by Shammai, the Rabbi, only for unchastity; by Hillel for trivial grounds, finding a "fairer" maiden or the wife's burning the bread. Wives could not divorce their husbands for any cause. To have children, especially boys, was a mark of God's pleasure. The male was circumcised on the eighth day. The

mother taught the child till five, the father for the next year, and at six, he entered public school, at ten he studied the Mishna and at thirteen the Talmud (sayings of Rabbis). The girl at home was taught virtue, religion, and household duties.

3. *Economic Life—Occupations.* The first occupation of civilized man was cattle raising. The shepherd life among the Hebrews can be traced to Abraham and Lot. Agriculture is the next stage in the development of occupations. The Jews learned agriculture in Egypt. They had plows made of wood with small pieces of iron. They had also rude harrows. The main crops were barley, wheat, millet, beans, lentils, and flax.

Other occupations were fishing (33 varieties of fish) with nets, hooks, and seines; carpentry—Joseph and Jesus being carpenters; and commerce, which rapidly increased from the exile on.

4. *The Arts Among the Jews.* There is no drama in Jewish literature. The forms of poetry are lyric, didactic, historical and epic. But there is no poetry in the New Testament except Mary's "Magnificat" and Zacharias' "Benedictus", and that quoted from the Old Testament. Though we have the Psalms of Solomon, the Wisdom of Jesus, son of Sirach, as poetic productions of Jews just before the Christian era, the writing of poetry had almost ceased among the Jews. In the arts of healing and building the Jews were mediocre. Oil, wine and hot applications were the main remedies, though afflicted with tuberculosis, dropsy, epilepsy, fever, paralysis or internal diseases. They learned a better architecture from the Romans. In the arts of music and writing they were proficient. Nearly all Jews could write, sing, and play instruments.

5. *The Religious Life.* The doctrine of one God is the basic belief of the Jews. From Abraham on they were more or less monotheistic, although at times falling into idolatry, as in Egypt and later in Canaan. From the exile on, because they saw that the heathen gods could not protect the Assyrians and Babylonians, they were staunch believers in Jehovah, the one true God.

(1) *The Pharisees Grew Out of the Ancient Chasidim Party.* They were almost exclusively a religious party, but still they were nearly always in conflict with the political rulers, except in the reign of Alexandra, whose policies they dictated. They were always anti-Hellenistic. The term Pharisees, from the Aramaic *Perushin*, means the separate ones. They believed in the law, both oral and written; regarded righteousness as a human achievement, obtained by perfect obedience to the law; they believed in the immortality of the soul and the resurrection of the body, the punishment of the wicked, and the reward of the righteous in a future life; in divine election and providence, but also in man's freedom in the choice of good and evil. They were the moral and religious teachers, the authors, and inspired in the people the hope of the coming Messiah, love of country and the law of God.

(2) *Other Sects.* The Sadducees were descended from Zadok the priest; were the political leaders and were always in supremacy over the Pharisees, except in the short reign of Alexandra. They held the high priesthood. They believed in only the books of Moses, not in the rest of the Old Testament, nor in spirits, or the resurrection. The Essenes, not mentioned in the New Testament, come from the small wing of the Chasidim, did not believe in animal sacrifices or marriage, were communists and farmers, despised riches and lived chaste, self-sacrificing lives. The Herodians stood for the Herod dynasty in Palestine; the Zealots, just the opposite, opposed the Herods and Romans, and were ready to fight to set the Jews free from foreign domination.

(3) *The Temple Worship.* The first temple was built by Solomon, of material gathered largely by David, on Mt. Moriah. It was plundered by Shishak thirty-four years after, polluted by idolatrous Jewish kings and in 586 B. C. destroyed, but was rebuilt by Zerubbabel; was further beautified by Herod the Great, beginning 20 B. C., with the aid of eighteen thousand workmen.

The later temple was built of hard white stone. The temple square was a half mile in circumference and had nine gates, one of which was built of Corinthian brass. The outer court was for the Gentiles, in which were the markets, and

was surrounded by porticoes (Solomon's porch being one). The inner court was for the Jews and consisted of two parts: the court of the women, separated from the Gentile court by a low stone wall (See Ephesians 2:14-15), and the court of men, reached by a flight of fifteen steps from the women's court, which itself was higher than the Gentile court. The inner court had two parts, the outer sanctuary and the holy place. In the outer sanctuary were placed the holy altar of incense and table of shew bread. None but the high priest entered the holy of holies, which was separated by a double veil.

Its ministers consisted of Levites only, and the sons of Aaron. The high priest was the head of all the priests, and he alone officiated on the Day of Atonement, and hence he is the type of Christ in the New Testament. The daily sacrifice of burnt offerings, consisting of two lambs, was made twice a day, at nine in the morning and three in the afternoon. The weekly sacrifices were offered every Sabbath; the monthly sacrifices (two bullocks, a ram and seven lambs) at the new moon. In addition, yearly sacrifices were made at the great feasts. Prayer was offered daily at the hours of the daily sacrifices.

(4) *The Feasts.* The Passover celebrated the deliverance of the first born of the Israelites from the tenth plague. (Ex. 12). It lasted a week and was kept in Nisan (our March and April). At this feast four cups of wine were taken and the Roman governor set a prisoner free.

Pentecost occurred fifty days after the Passover and celebrated the harvest of barley and wheat and was a season of thanksgiving and rejoicing. The Feast of Tabernacles occurred in the fall and celebrated the dwelling of the Jews in tents in the desert. In the time of Jesus it was common at this feast to bring a pitcher of water from Siloam to be poured out as a libation. So at this feast He said, "If any man thirst, let him come unto Me and drink." The Day of Atonement occurred five days before the Feast of Tabernacles and was really a fast and not a feast. On this day the high priest alone entered the holy of holies and made atonement for himself and all Israel. The Feast of Purim (Lot)

was celebrated in the last month of the year, to commemorate the providential escape of the Jews from the massacre planned by Haman (Esther 3:9), when all Jews read the book Esther from the scroll.

(5) *The Synagogue Worship.* The origin of the synagogue is traced back to the exile where the Jews, deprived of temple worship, met to read the Scripture, chant the Psalms, and pray. It is likely, though not certain, that Ezra, on return, established synagogues in Palestine.

The building was quadrangular, built of native rock, standing north and south, with the opening toward the south. The ark was placed at the south end, the pulpit was in the center, and the women's gallery in the north end.

The officers were: the ruler who maintained order and selected the leaders of worship; attendant, who had charge of the building and the scrolls of Scripture; elders and the minister (teacher and leader of service). The order of services was: eulogies, benedictions, reading the law, then the scroll of the prophets, then the sermon (preaching being practiced by the Rabbis long before Hillel).

(6) *The Rabbis, Education and Popular Religion.* The Rabbis were incessant students and the best interpreters of the law in those days. There were two schools of them in Jesus' day, that of Shammai and that of Hillel, who differed as to the teachings about the Sabbath, prayer, marriage and divorce, angels, etc. The rabbinic college was in Jerusalem, of which Gamaliel I was president in the time of Christ and where Paul was educated. After the fall of Jerusalem, Johanan ben Zakkai (Hillel's disciple) founded another college in Jamnia. The Mishna, the committing of the rabbinic teachings to writing, was the work of this college.

The masses were not very religious. They did not regularly attend the synagogue services. The country people attended only on market days, Monday and Thursday. In addition, the town people attended the two services on the Sabbath. The masses were superstitious and believed in magic and often used it in healing. Yet his religion was of supreme significance with the average Jew.

(7) *The Jewish Messianic Hope.* This was the brightest thread of expectancy running through the history of the Hebrew nation. The messianic prophecy starts with Gen. 3:15, continues through Gen. 12:3; 49:10; 2 Sam. 7:12, 13, 16; Psalms 2, 22, 45, 72, 110; Isa. 9:6-13; Mal. 3:1; 4, 5; Dan. 7:13 etc. (See Edersheim, L. and T. app. for complete list). The messianic hope at first was merely the hope of a golden age for the nation. Later it included the nations of the world. Then was developed the individualistic notion of the messianic hope and gradually there was developed the idea of the resurrection of all pious Israelites to share the blessings of the messianic kingdom. Later came the idea of two ages, the present and the future (the messianic).

Generally, the Jews believed there would be a period of tribulation as a prelude; then Elijah would come; then the Messiah, then the heathen people would oppose him, but he would prevail; then the New Jerusalem would come down out of heaven, the dispersed Jews would be gathered to Jerusalem, then the general resurrection and the judgment.

The masses were looking for a political deliverer who would change the government so that Jews should govern themselves and not be dominated by Romans; the religious element was not prominent in their messianic hope. The Pharisees were looking for a political and economic deliverer, but also expected the Messiah to be a religious Redeemer. With this expectancy at white heat, John the Baptist came announcing the coming of the kingdom; in six months more (about 26 A. D.) Jesus was baptized by John and began to teach the coming of God's kingdom.

Special Topics for Research

1. How far was Greek spoken in Palestine?
2. The status of woman among the Jews.
3. Divorce as permitted by Moses and practiced by the later Jews.
4. The Education of Jewish boys and girls.
5. The sacrificial system of the Jews.
6. The influence of the synagogue on the religion of the world.
7. The Messianic hope of the Jews compared with the pagan expectancy for a Great Deliverer.

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PART II

The Synoptic Gospels and Acts

CHAPTER III

THE SYNOPTIC PROBLEM

In the following chapters we shall emphasize the human element in the making of the New Testament. At the same time it is always taken for granted that the Spirit of God is aiding and directing all the human agencies treated in these chapters. But in this treatise we are studying the literary features of the New Testament books, while at the same time we firmly believe that the hand of God is at work in leading the apostles and apostolic men in the composition of these sublime books, which have done so much to shape the thought and history and civilization of the last nineteen centuries.

1. *General Characteristics.* The synoptic gospels are not written as biographies of Jesus. Not one of these three gospel writers was moved by the direct purpose of writing a complete biography of the Nazarene; the materials for a complete life of Christ are not found in any one of the gospels, nor in all three of them combined. Luke comes the nearest to the writing of a complete biography of his Lord. But not even Luke may be justly called a biography.

Nor are the gospels theological in their method of treatment. The writers did not produce these volumes to set forth the theology of Jesus. Both the ethical and theological teachings of Jesus must be culled from the gospels by the process of selection. Each writer has either an apologetic or a practical purpose; that is, the writers produced these gospels to secure practical ends in the lives of the early disciples and the progress of the early church. Sometimes, as in Matthew especially, the apologetic element is prominent; that is, the writer seeks to prove to his readers the messiahship or divine sonship of Jesus. So as we come to study these great writings we must bear in mind these gen-

eral literary characteristics and not expect to find in them either a complete biography or a systematic theological or ethical system.

2. *The Concordances.* It does not require a critical reading of the first three gospels to impress one with their remarkable concordances and differences. Note the following points as to the concordances:

(1) *The Name Synoptic as Applied to These Gospels.* This striking agreement between Matthew, Mark, and Luke, in the matter treated, its order of arrangement, and in the words used, gives rise to the use of the term synoptic in describing these gospels. The word means that there is a similar view taken by all three writers in their record of the life and teachings of Jesus. In a striking sense they "see things together".

(2) *As to Subject Matter.* Matthew, Mark and Luke exhibit a remarkable agreement as to the scenes described and teachings recorded. There are dozens and scores of paragraphs in these gospels which treat exactly the same event or miracle or record the same teaching or parable from the life of Jesus.

(3) *As to Order.* These gospels also reveal a striking agreement as to the order in which they record especially the events in the life of Jesus. We notice there is not so close an agreement as to the order in which they record the teachings. The agreement is mainly in the narrative portions. It is to be noted that Mark and Luke agree more closely in their chronological order than do Mark and Matthew, or Matthew and Luke. There are thirteen sections in Matthew (4:23-13:55) in which Mark and Luke agree against Matthew as to the order of narrative and discourse. It is a remarkable coincidence that Matthew and Luke never agree against Mark in the order of events.¹

(4) *As to Words and Their Order.* Often in the simple narratives of the first three gospels we observe a striking agreement as to words used; sometimes, as to the exact

1. See Burton, *Some Principles of Lit. Criticism and Application to Syn. Problem*; *Journal Bib. Lit.* XXXI. 95 ff.

order of the words. Two, and sometimes three, writers use almost exactly the same words in narrating the same event or reporting the same discourse. Observe the striking illustration of this verbal agreement in Matt. 3:7-10, as compared with Luke 3:7-9. These sections in the first and third gospels are a part of the description of the ministry of John. The words in the Greek are almost the same in both gospels, and they are translated into English by almost the same words. There is another striking illustration of this verbal agreement in Mark 2:18-22, compared with Matt. 9:14-17. These instances of exact verbal agreement are few.

(5) *As to the Character of Jesus and Other Personnel.* In general, Jesus is presented as a real human character coming into human history to transform human life and to bring the kingdom of God in human affairs, but at the same time, He is presented as a superhuman character with a divine commission to redeem mankind and reveal God as Father. Although Mark does not record the virgin birth as do Matthew and Luke, he just as emphatically paints Jesus as the superhuman wonder worker. As to other personnel all three writers begin with John the Baptist and close with the Twelve receiving from Jesus the great commission. Luke goes more in details as to John, the Herods and others and adds a few new characters, Anna, Simeon, Mary and Martha and Lazarus.

3. *The Differences.* Just as we observed above that even the casual reader would note striking agreements in the narratives and records of the first three gospels, we now call attention to the fact that the same reader would also be struck with just as striking differences in these first three gospels.

(1) *As to Matter.* We notice that in the first two chapters of Matthew all the material is peculiar to himself. In these chapters Matthew describes the scenes of Jesus' nativity. Luke, also, in his first two chapters, tells the thrilling story of the birth, infancy, and boyhood of Jesus. But the two writers scarcely duplicate a single event in these early scenes in the life of Jesus. In the fifth, sixth, and seventh chapters of Matthew, we find a splendid collection of Jesus'

sayings, which we commonly call the Sermon on the Mount. This address is not recorded in Mark at all, and Luke records only a portion of it, while he makes many additions to the address, not recorded by Matthew. The great parable chapter in Matthew is almost entirely peculiar to him, but Chapters XIV to XXVIII contain only a few minor details that are peculiar to Matthew, e. g., the paragraphs about the church and the Great Commission. When we come to study the gospel of Luke closely, we will find that he has the greatest amount of matter that does not occur in the other gospels. The great central portion of his gospel (9:51 to 19:14) is not found in Matthew or Mark. There are also many bits of narrative in the last chapters of Luke about the death, resurrection, and ascension of Jesus, which do not occur in the other gospels. He alone tells the story of the penitent thief on the cross, and that most fascinating story of Jesus showing Himself to the two disciples at Emmaus.

(2) *As to Words Used.* There is often a remarkable difference in the three writers when reporting the same event or the same discourse. It is a remarkable fact, however, that there are not so many verbal differences in the record of Christ's discourses as in the description of the events in His life. This may be explained as due to the providence of God and the guidance of the Spirit. There seems to have been a special Divine Providence controlling the thinking and composition of these men, as they record the wonderful sayings of Jesus. His teachings must be preserved. On the other hand, we must remember that there is always a personal element in the composition of each gospel. Each writer has his own personal tastes and peculiarities. Each man will tell the heart of the story with a remarkable agreement, but the details would differ according to his personal viewpoint. God could have annihilated these personal peculiarities in the gospel writers, if He had chosen so to do; but it is a plain literary fact on the very face of these gospels that each writer was left by the Spirit to choose his own words in narrating the events, and to some extent even in recording the teachings of Jesus' life. The personal, verbal, and stylistic peculiarities of these men had opportunity for showing greater

differences in that Jesus, likely, usually spoke in Aramaic, and this gave greater room for variety in words and phrases.

(3) *As to Grammatical Constructions.* Each writer is also left to his own personal preference as to the constructions used in telling the story of Jesus' life, and in the record of His teachings. As an example, in the Greek language there are about ten ways of expressing purpose. Now Matthew, Mark, and Luke are left perfectly free to choose whichever one of these constructions best suits their literary tastes. There are many other constructions which exhibit almost as much latitude in the matter of expressing the same thought. It is to be noted that this diversity of construction in expressing the thought or narrating the event does not at all destroy the essential identity of the fact or thought to be expressed.

4. *Theories for Explaining these Concordances and Differences*

(1) *The Oral Tradition Theory.* This theory has been held for a long time by conservative New Testament scholars. The theory is expressed as follows: The early disciples had nothing but the oral gospel; that is, for three or four decades after Christ's resurrection, they received the gospel story as it was told to them from mouth to mouth. According to this theory, this oral tradition, being repeated so often and with such a faithful exactness, gradually assumed a fixity of form. And this fixity helps to explain the agreement between the three writers. The differences found in the oral tradition are to be explained by the fact that the stories were told by so many different persons in various places and under so many different circumstances. This theory found great champions in Westcott² and Wright.³ Heinrici,⁴ a German scholar, also holds that "each gospel recorded what is common possession reported by eye witnesses."

(2) *Theory of Interdependence.* According to this theory one of the three writers wrote first, basing his gospel

2. Intro. to the Study of the Four Gospels '02.

3. A Synopsis of the Gospels in Greek, '03.

4. Das. lit. Character d, N. T. Schriften '08.

largely upon tradition, but the other two, coming after him, used his material in the composition of their gospels. This theory was first held by Augustine, who regarded Matthew as the first of the three synoptic gospels, and who named Mark the "copyist and abbreviator of Matthew." In modern times New Testament scholars have turned the theory of Augustine completely around. It is now commonly held that Mark was the original gospel, and that Matthew and Luke followed him.⁵ This theory is now almost entirely rejected.

(3) *Documentary Theory*. This theory holds that the three gospel writers had in hand some common sources and some different sources which they used in the composition of their gospels. The agreements are explained on the ground that they are taken from the common documents, and the differences on the basis that they are selected from different documents.

(4) *Oral and Interdependence Theories Blended*. Spitta, a German scholar, has a unique hypothesis of blending (1) and (2). According to him, Q does not figure in the sources of either synoptic gospel; an "older Mark," based on tradition, namely, on Peter's preaching, is the "groundwork" of all three synoptic gospels. He calls this "groundwork" G, and Mark rests on G. Matthew also rests on G, not on the Logia and Mark; Luke is made from Matthew and Mark.

(5) *The Most Probable Theory*. It can scarcely be proved that any single one of these three theories is an adequate explanation of the agreements and differences found in the first three gospels. The oral-tradition theory could scarcely explain all the minor agreements of Matt. 3:7-10, as paralleled by Luke 3:7-9. It is almost incredible that these men should tell the story with such remarkable likeness in words and phrases, unless there was something written lying before them. On the other hand, as to the second theory, it cannot be shown that any one of the gospels was copied from the other; nor will the documentary theory explain all the differences. The best explanation is that Matthew first wrote his Logia (30-40); according to the statement of

5. Griesbach; Lightfoot; Zahn, *Einleitung*; H. G. Jameson; *The Origin of the Synoptic Gospels*.

Papias; then Mark wrote his gospel, in the main, basing it on Peter's preaching, according to Papias, Irenæus, and other Christian writers of the second century.' After Mark had written his gospel, Matthew wrote his, basing it in the main, on his own Logia and the gospel of Mark, using Mark for his outline of narrative material, his Logia for teaching material, etc. Perhaps he also used Christian tradition. He might have had some other written sources before him. Then Luke composed his gospel, basing it on Mark, Matthew's Logia, and at least three other sources. See chapter VI).

(6) *Trustworthiness of These Documents.* Since Mark received most of his material from Peter, since Matthew wrote the Logia, since Matthew and Luke use both Mark and the Logia as their main sources, we have apostolic sources (Peter and Matthew) for most of their material. If Mark used the Logia, he has apostolic sources for all his gospel. Matthew has apostolic sources for all his but his virgin birth account and the few additions found here and there. Luke has apostolic sources, Peter in Mark and Matthew in the Logia and Mark, and as he is generally recognized as a historian of first rank, he must have found reliable sources for his virgin birth account and for the Perea ministry.⁶

Topics for Research

1. The place of the Logia in the composition of the synoptic gospels.
2. The order of their composition.
3. The "Pauline" influences on the writers.
4. The trustworthiness of the virgin birth accounts in Matthew and Luke.

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Williams, *The Evolution of N. T. Christology*, esp. p. 19 for exhaustive bibliography.

6. See Williams, *Christology*, pp. 10-14, for more detailed discussion.

CHAPTER IV

MARK

In our New Testament canon, the second gospel is called the Gospel According to Mark. In our treatise, we are placing Mark before Matthew because there is little doubt that Mark is the oldest of our gospels. Our belief in its priority is based on the simplicity of its plan and language and upon the fact that Mark contains more material common between himself and Matthew and common between himself and Luke, than either Matthew or Luke contains in common between himself and Mark, or between themselves.¹ So we feel justified in placing Mark at the head of the synoptic gospels.

1. *The Writer.* Who wrote this earliest gospel? The best and oldest manuscripts call it the "Gospel According to Mark." In a discussion of this gospel, there is no acute problem as to the authorship, as we shall find in our consideration of the other gospels. Most New Testament scholars regard John Mark, who is mentioned nine times in the New Testament, as the author of this gospel. He is sometimes called Mark, at other times John, and occasionally John Mark. There is scarcely any doubt that all these references are to the same person. (Acts 12:12, 25; 13:13, 37, 39; Col. 4:10; II Tim. 4:11; Phil. 24; I Pet. 5:13). However, it is to be noted that a few modern scholars reject the Markan authorship of this primitive gospel. Wendling holds that "Mark number three" was a "Redactor," who is not John Mark, but a Paulinic disciple who "dogmatizes" by adding Pauline touches to "Mark number two" and "Mark number one." The last may be by Mark.

2. *The Sources.* The early Christian writers often associate Mark with the preaching of Peter and sometimes positively assert that this gospel is based upon the preaching of Peter, the apostle. A few modern New Testament scholars, Wendt, Weiss, Bacon, and others, think that they can detect another source of apostolic teaching than Peter's in the gospel

1. See Peake, *A Critical Intro. to N. T.*, 102 ff.

of Mark. But even Schmiedel, one of the most radical critics of the age, admits that Peter's preaching was the main source of Mark's gospel. This conclusion is based on the testimony of the early Christian writers.

Papias, about the close of the first quarter of the second century, speaks of Mark as Peter's interpreter. This probably means that Mark interpreted Peter's Aramaic addresses to his Greek audiences. Papias furthermore says that Mark wrote down accurately all those things that he remembered or mentioned (the Greek word having either sense). John Mark seems not to have heard the Lord himself, but received most of his material from Peter the apostle. To this material he neither added, nor from it did he subtract, according to the testimony of Papias. Irenæus, toward the close of the second century, also testifies that Mark was a disciple and interpreter of Peter, and that he committed to writing the substance of his preaching. Clement of Alexandria testifies to essentially the same thing. Tertullian, about the same time, in his treatise against Marcion, writes: "Mark's gospel might be affirmed to be the gospel of Peter." Origen, the scholar and theologian of Alexandria at the beginning of the third century, also testifies that Mark wrote his gospel as Peter directed. But did Mark use the Logia? Until recently few scholars thought of the Logia as a source of Mark's gospel. Today a few scholars think that Mark also uses this source—it is possible and even probable.²

3. *Occasion and Purpose.* Why did Mark write this graphic account of Jesus' life and works? There was no impetus to him, as to Luke, to write because somebody else had written, because, as intimated above, Mark writes the first gospel. The most probable answer as to the occasion of his writing, is that given by Clement of Alexandria, who says that the disciples in Rome requested him to write it. These Christians in Rome knew of Peter's preaching and also knew that Mark had been a constant disciple and interpreter of the apostle. So they asked him to write down in a connected narrative the story of Jesus' wonder-working career.

Various theories have been advanced by New Testament

2. See Williams, *Christology*, Chap. V, for further discussions.

scholars concerning the chief design of Mark in writing this gospel. Baur and the Tübingen school claim that it was written for "doctrinal" purposes. They suppose that Mark wrote to mediate between the Gentile, or Pauline, Christians and the Petrine, or Jewish, Christians. Bacon and most extreme critics also think this is one of the main purposes of the author, with the tendency to make "Paulinism" prominent. In answer to this view, it may be said that the apologetic element is not so evident in the second gospel as in the first. The influence of Paul is at the minimum in Mark. Mark writes his gospel for the following purposes: (1) To tell the simple story of the things actually occurring in the life of Jesus. He desired to show his readers the ceaseless work of Jesus the wonder-worker. (2) He has also a didactic aim, for he writes to prove to his readers by those wonderful works that Jesus is the Messiah and Son of God. (3) But more prominent still is his practical aim to incite his Christian readers to greater spiritual activities, by a graphic delineation of the beautiful life and benevolent work of Jesus.

4. *Date and Place of Composition.* It is not definitely known at exactly what date Mark was written. Some, among them Eusebius, the early church historian, say at about 40-43. Scarcely any modern liberal scholars place the date later than the fall of Jerusalem, 70 A. D. Some conservatives place it in the fifties. The most probable date is about 60-63.

According to Clement of Alexandria, Eusebius, Jerome, Epiphanius, and others, Mark was written at Rome. There is absolutely nothing in early Christian literature to confirm the theory of Lardner and Eichhorn that the gospel was published both in Rome and in Alexandria in separate editions. Nor is there any evidence that Mark wrote his gospel in Egypt, while on an evangelistic tour to that country.

5. *The First Readers.* There has always been some doubt as to exactly who are the readers addressed. The book itself clearly points to the fact that Mark had in mind Gentile rather than Jewish readers. For instance, there are many Aramaic words in the gospel, as Boanerges, talitha cumi, Eloi, lama, sabachthani, etc., an interpretation of which is always given. The occurrence of these Aramaic expressions thus

interpreted suggests that the readers were not acquainted with Hebrew or Aramaic. If they had been Jews they surely would have known the meaning of such words. If the readers were Gentiles, what Gentiles? There is a large number of Latinisms in the second gospel, which point to the conclusion that it was written at Rome and for Roman Christians. This is a strong argument that it was written at Rome and for Roman Christians, but it is not conclusive evidence, since Matthew and Luke also contain a few Latinisms. Yet this evidence, coupled with the early Christian tradition, points to Roman Christians as the first readers of this gospel.

6. *The Proper Ending.* There is great uncertainty as to where Mark's gospel ends. There is no doubt about the text up to 16:8, but the closing paragraph, 16:9-20, in our common English version, is questionable. There are three endings to our second gospel: what is called the longer ending as we have it in the King James version, closing with 16:20; the shorter ending closing with the words, "for they were afraid" (16:8); the medium ending adding one or two verses to the short ending, but differing in different manuscripts.

Now what is the evidence as to which ending must be followed? The shorter ending has on its side the authoritative weight of the two oldest and best manuscripts, the Sinaitic and the Vatican. On the other hand, the great majority of manuscripts are in favor of the longer ending. But according to the principles for sifting the evidence for the various manuscripts laid down by Wescott and Hort, the large number of manuscripts does not add weight to the evidence, unless those manuscripts belong to a good family of documents. The intermediate ending, of course, is to be rejected, since it has neither internal nor manuscript evidence in its favor. The only question that is left is, Shall we follow the long or the short ending? Not only the manuscripts themselves, but also the internal evidence as to lexical, grammatical, and logical peculiarities, in the section 16:9-20, favor the short ending. The appearances of the risen Christ and the Great Commission, the chief facts in this doubtful section, are found in Matthew and Luke, so nothing is lost to our knowledge of Christ. But did Mark abruptly close his gospel

at 16:8? Possibly so; but it is probable that Mark is a mutilated form of the autograph itself. Some day, the spade may unearth the last leaf or a complete manuscript.

7. *Characteristics.* The following peculiarities mark the content, spirit, language and style of our second gospel.

(1) *The Material.* Mark, omitting the stories of the birth and infancy of Jesus, begins with the preaching of the Baptist. He records mainly the works of Jesus. His key word is power. He describes Jesus as the mighty wonder-worker. While Luke proves the divinity of Jesus by His supernatural birth, John by His eternal relationship with the Father, Mark does so by giving a graphic account of His wonderful works. Our second gospel does not include many of the teachings of Jesus. There are only five parables, those of The Sower, The Secret Growing Seed, The Mustard Seed, The Wicked Husbandmen, and The Porter. Yet with all this scarcity of parables in Mark, we find two parables in him found no where else, those of the Secret Seed, (4:26-29) and The Porter (13:34). He records no lengthy addresses except the eschatological discourse in the thirteenth chapter, which is much shorter than Matthew's form of it. Mark also records two miracles not found in Matthew and Luke—the cure of the deaf mute (7:32) and the healing of the blind man of Bethsaida (8:22). Mark's gospel also makes much of the healing of demoniacs, doubtless because this magnified the wonderful power of Jesus. "He gave an objective picture of Jesus and a realistic one" (Robertson).

(2) *Its Spirit.* As to the spirit of his gospel, Mark is less Jewish than Matthew, and not so Pauline as Luke. There are many Petrine marks throughout the gospel. It abounds in vivid touches reflecting the memory of Peter. For example, the mentioning of the green grass on which the crowd sat to eat the loaves and fishes (6:39) not mentioned in the other gospels; the mentioning of the stern of the boat and the pillow on which Jesus slept (4:38); the Gadarene demoniac cutting himself with stones (5:5); the Syro-Phoenician woman as speaking Greek (7:26); Jesus' embracing little children in His arms (9:26, 10:16); the street on which the colt was tied (11:4); the two occasions on which the cock

crew (15:68); Peter's warming himself at the fire during the trial (14:54). This gospel alone records the anger of Jesus (3:21). All these vivid touches so true to life lead Westcott to call Mark "a transcription of life," and Bruce to say, "internal marks suggest an eye and ear witness as the source." "The outstanding characteristic is realism."

(3) *Its Language.* Mark's language is simple vernacular Greek without any literary pretensions. His is the language of the masses. There is only one other New Testament book, "Revelation," that is written in so poor Greek. "Yet, it is not at all barbarous Greek" (Robertson). Its language is filled with fine passages of action, for instance, "The heavens rent" (1:10); "devour houses" (13:40), etc. Mark is full of redundancies, as "At even when the sun did set" (1:32); "She gave them all she had, even all her living" (12:44). Mark is also fond of diminutives, such as little boat, little daughter, little dog, etc. He is also fond of Aramaic and Latin words.

4. *Its Grammatical Constructions.* Mark is fond of the same vividness in grammatical constructions. He used the word "at once" or "straightway" forty-one times. He is fond of the historical present to describe a past event. The Greek constructions are such as we find among the common people. There are no fine grammatical constructions such as we find in Luke, Acts and Hebrews. For a fuller discussion of Mark's style and language see Prof. Farmer, *Int. St. Bib. Encyclopedia*; Robertson, *Gram. of Greek N. T.* 188 f.

General Outline

I. **Introduction** (1:1-13).

In this section we have John's ministry, Jesus' baptism and temptation.

II. **Galilean Ministry** (1:14-9:50).

In which Mark describes the five busy missionary tours of Jesus during this period.

III. **The Perean Ministry** (Chap. 10).

In which Jesus is making His last journey to Jerusalem, but on the way by the help of the Twelve and the Seventy seeks to evangelize Perea.

IV. The Last Week in Jerusalem (Chaps. 11-15).

1. His royal entry into Jerusalem and attendant circumstances (Chap. 11).
2. Parable of the Wickel Husbandmen, the three questions and Jesus' answer, etc, (Chap. 12).
3. Eschatological discourses (Chap. 13).
4. Arrest, trials, death and burial of Jesus (Chaps. 14 and 15).

V. The Resurrection Period (Chap. 16).

1. The empty tomb (16:1-8).
2. The great commission and the promise (16:9-20).

Topics for Research

1. How can we prove that Mark is our oldest gospel?
2. Is Mark's chronology of the life of Jesus trustworthy?
3. Did Mark use the Logia?
4. To what extent has "Paulinism" influenced Mark?

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CHAPTER V

MATTHEW

As stated above, Mark wrote his gosepl first, and Matthew followed him in just a few years. Although Harnack and a few other scholars think Luke wrote his gospel before Matthew did, it is almost the consensus of opinion among modern scholars that the chronological order of the synoptic gospels is Mark, Matthew and Luke.

1. *The Writer.* As to who composed the first gospel in our canon, there are three common theories held by modern New Testament scholars.

(1) *Matthew the Apostle.* This view is held by nearly all conservative scholars, Zahn, Schodde, Alford, Broadus, Robertson, et al. The same Matthew that wrote the Logia in Aramaic, afterwards composed our present gospel of Matthew in Greek. According to this theory we have not only an apostolic ground-work, but also apostolic authorship for our first gospel.

(2) *Some Unknown Disciple of Matthew.* A large number of New Testament scholars belonging to the mediating school of critics claim that some unknown disciple of the apostle Matthew used his master's Logia, or collection of sayings of Jesus in Aramaic, written by the apostle Matthew (many concede), and composed our present Matthew in Greek. They account for its being called the gospel according to Matthew, not on the ground of its being Matthew's composition, but on the ground that the Logia of Matthew is the main source from which the writer selected his material. So Bartlett, Bruce, B. Weiss, Peake, and an increasing number of conservative scholars.

(3) *A Second Century Christian.* The modern school of most radical critics go further than those holding the last theory and claim that the gospel was written, or edited, as late as the second century, by some second century Christian, who was not necessarily a disciple of Matthew. The "redactor" of our present Matthew, according to this theory, was not really the author but only the compiler. He simply selected

and compiled from various sources the material of our present Matthew. The compiler is thought to have added much material in the way of theological reflections, which he did not find in his original sources. It is thought that the compiler either assumed the name of Matthew, or that it was so named by early Christians, in order to give it authority in the churches. So Allan, in 1 C. C. and Moffatt in his Introduction, and many extreme liberals.

(4) *The Probable Author.* As to the third theory, the burden of proof rests entirely upon those holding it. They have never yet produced sufficient evidence to convince any large portion of modern New Testament scholars that our first gospel is either a pseudonymous production or merely a compilation. The early Christian testimony seems against such an assumption. Before we can accept such a theory, its advocates must prove beyond the shadow of a doubt that our first gospel is either pseudonymous or a mere compilation; that is, composed by a second century writer who used Matthew's name for the sake of authority; or it was put together by a compiler who assembled fragments from various quarters with personal interpolations added.

As to the second theory, there is no evidence in the early Christian literature that our first gospel was written by a disciple of Matthew, just as our second gospel was written by Mark, a disciple of the apostle Peter. If there were evidence for this view, it would not be untenable, for the Spirit could have led a disciple of Matthew to write this gospel as easily as He could have led Mark, the disciple of Peter, to write our second gospel. But both the external and the internal evidence converges favorably upon the first theory. Though Papias' reference to the Logia of our Lord by Matthew in Aramaic can not be used as external evidence in favor of Matthew's composition of our Greek gospel, other ancient Christian writers, Irenæus, Tertullian, Clement of Alexandria, Origen, Jerome, Epiphanius, seem to point to the apostle Matthew as the real author of our first gospel. The internal evidence is in harmony with this external evidence. The historical references, the touches upon Jewish customs, life and thought, and especially the Hebraic character of the quo-

tations (particularly those quoted by the writer himself), are all easily explained by accepting the early Christian tradition that the apostle Matthew, a native Jew, wrote this gospel. Again, there is such a uniformity in the use of words and phrases and in the literary style itself throughout the gospel, that it is well nigh impossible to suppose that a mere compiler loosely gathered together from various sources the mass of material of the first gospel.

2. *The Sources.* What sources did the author use for the composition of his gospel?

(1) *Mark's Gospel.* The backbone of Matthew's gospel is found in our gospel of Mark, and it is very probable that Matthew used this primitive gospel of Mark, which reproduces the teachings of the apostle Peter. There are scarcely any narratives in Matthew's gospel (excepting the first two chapters) which are not found in Mark's gospel.

(2) *The Logia.* For the teachings of our Lord, the author relied largely upon the Logia, a collection of the sayings of Jesus which Matthew had early written down in Aramaic. Most scholars today accept this conclusion.

(3) *Oral Tradition.* It is not possible to decide definitely, from the literary character of the first two chapters, whether the author used a document or merely drew from early Christian tradition. The evidence for a written source in these two chapters is not strong. It is almost certain that these stories about the infancy of our Lord were handed down by Mary and her intimate friends, in the form of tradition. Probably our author gathered from this source the facts about the virgin birth and infancy of Jesus.

3. *The Purpose.* Why was this account of Jesus' life and teachings written? There seem to be three distinct lines of design in the composition of this gospel.

(1) *The Apologetic Purpose.* That is, this gospel was written to convince the readers that Jesus of Nazareth is the promised Messiah. These readers were likely Jewish Christians who needed to be strengthened in the faith of the Messiah. Their Jewish friends also might be won to the Christian faith. Even in the genealogy given by Matthew we

see his design. Here Matthew traces the pedigree of Jesus back to Abraham, the father of the Jewish race, through David, from whom all Jews believed the Messiah must descend. Furthermore, Matthew records many sayings and parables of Jesus about the kingdom, a messianic concept familiar to the Jews. John the Baptist came preaching "the kingdom of heaven." Jesus began His ministry by announcing the coming of the kingdom, and continued to preach and speak parables about the kingdom. Hence, we are safe in asserting that the author wrote this story of Jesus' life and teachings to prove to his Jewish readers that Jesus of Nazareth, in spite of His rejection by the nation at large, was the real Messiah.

(2) *The Practical Purpose.* He also wrote with a practical purpose, namely, to encourage the readers to hold on to their faith to the end. Even amid the horrors of war now being visited upon Palestine, they must remain loyal to the Nazarene as God's promised Messiah. The Jewish Christians in and around Palestine were persecuted, and so he writes to cheer their hearts and increase their faith in the Messiah. He puts emphasis upon the wonderful statement of Jesus, "He that endureth to the end, the same shall be saved" (Matt. 10:22).

(3) *His Cosmopolitan Appeal.* The author also wrote to show that inasmuch as the Jews had rejected the Messiah, Christianity had become in prospect, and was to be made in reality, a world-wide religion. In Matthew we find many touches of the universality of Christianity. "Many shall come from the East and from the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (8:11-12). At the end of the parable of the Wicked Husbandmen, Matthew records the saying of Jesus, which Mark omits, "Therefore, I say unto you that the kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." Again, in the Great Commission, Matthew records Jesus' saying, "Go, make disciples of all the nations." These and other references show the universal character and the cosmopolitan mission of Christianity.

5. *Date, Place and Readers Addressed*

(1) *Date.* As to the date, most of the extremely radical critics would place Matthew late in the first century or in the second. This late date is assigned largely because of the marks of ecclesiasticism in the book (as they claim), the word *church* occurring only in this gospel. They also claim that the references in 22:7 to the destruction of Jerusalem in 70 A. D. require a date subsequent to the fall of Jerusalem. This supposition implies a denial that Jesus could predict future events. The external and internal evidence both suggest a date prior to the fall of Jerusalem. Such expressions as the "holy city," the "holy place," the "City of the Great King," suggest that the city was still standing when the gospel was written. A stronger proof of the early date is in the caution expressed by the writer in 24:15-17. It would have been preposterous for the writer to have inserted this caution as to how they might escape when they saw the Roman armies in the holy place, if he was writing after the Romans had taken the city. Another forceful argument that Matthew was written prior to 70, is the fact that the eschatological discourse in chapters 24 and 25 places side by side the destruction of Jerusalem and the second coming of Christ. This is done so perfectly that even a keen interpreter like John A. Broadus concedes that it is almost impossible to separate the words of Jesus about the fall of Jerusalem from those concerning His final coming. Surely, if Matthew had been writing after the fall, the references to these two events would have been more clearly stated. So we would place the date at 65-68 A. D. Even Harnack, a mediating critic, in his latest work on the subject,¹ places Matthew "earlier than 70," and Mark and Luke "before 63."

(2) *Place and Readers.* The place of composition was likely Southern Syria and not Palestine as once supposed. Since the writer in 9:26-31 refers to Palestine as "that land," it would seem that the gospel could not have been written in Palestine. The fact that the Aramaic was the language of Palestine is also against Palestine as the place of composition. The statement in Matthew 4:24 that the report of Jesus went

1. *Date of Acts and Syn. Gospels*, '11.

forth into Syria, while Mark simply says it went forth into all Galilee round about, favors Southern Syria as the place of composition and Jews living in Syria as the readers addressed. Also a statement in Matthew that Jesus went into "Tyre and Sidon," while Mark merely says that He "went into the borders of Tyre" (according to best Mss.), also favors the same conclusion. Again, the many explanations of Aramaic words is against the theory that the readers were Palestinian Jews. They would know the meaning of Aramaic words, while foreign Jews, who learned from infancy to speak Greek, would not know Aramaic words. Hence, the internal evidence favors the supposition that the readers were Hellenistic Jews, probably living in Syria.

6. *The Language.* One of the early Christian writers, Papias, says: "Matthew then composed the Logia (Oracles) in the Hebrew tongue, and everyone interpreted them as he was able." The question that arises here, is, was the Logia referred to by Papias as having been written in the Hebrew tongue our present Matthew? In answer to this question we have the unmistakable evidence that the early Greek and Latin fathers regarded our gospel of Matthew as a Greek gospel. Irenæus, Origen, and Jerome agree with Papias in referring to a Hebrew composition by the apostle Matthew, but not one of the early Christian writers gives any evidence that he ever knew or read or quoted from the Hebrew Matthew. Therefore, it is likely that the Logia referred to by Papias and others, as written by Matthew in Hebrew, was not our present Matthew but merely a collection of the sayings of Christ written down in Hebrew or Aramaic by Matthew several years before the composition of our canonical Matthew. But might not our present Greek gospel be merely a translation of an original Hebrew gospel by Matthew? It is scarcely conceivable that our Greek gospel is merely a translation of an original Hebrew composition. Although there are marked Jewish characteristics in this gospel, yet the linguistic marks of its composition point to the fact that it was originally written in Greek. Matthew is not

translation Greek, as is the Septuagint, since it has no marks of translation Greek in which the latter abounds.²

7. *Its Characteristics.* As to the characteristics of our first gospel we note the three following considerations:

(1) *Its Material.* As intimated above, Matthew narrates the story of the annunciation, birth, and infancy of Jesus, all of which is omitted in Mark and given differently in Luke. Matthew describes the ministry of John much more minutely than Mark but omits some details recorded by Luke. He gives three temptations just as Luke does, which are wanting in Mark, although Matthew and Luke reverse the order of the second and third temptations. Matthew carefully records the addresses of Jesus, also many parables of the Galilean period. He gives the Sermon on the Mount where Luke records the Sermon in the Plain. Much of the matter in Matthew is recorded in Luke VI as being reproduced in the Sermon in the Plain. He records the address of Jesus to the apostles as He sent them forth into the Galilean ministry (chapter 10), only fragments of which occur in Mark and Luke. The first gospel writer collects seven of the parables on the kingdom, in one chapter (13), while Mark gives only two, one of them peculiar to himself (chapter 4). As to the Perean ministry, Matthew follows Mark, except he adds the parable of the Laborers and tells of two blind men of Jericho instead of one, Bartimæus, who is mentioned by Mark. But Matthew omits all those beautiful parables and those most charming scenes of the Perean ministry recorded by Luke in the center of his gospel (9:51-19:14). As to the last week in Jerusalem, Matthew follows Mark rather closely but omits some of the events given by Luke. Nor is his account of the appearances of the risen Christ so full as Luke's. The first gospel also abounds in quotations from the Old Testament, which are not found in the other gospels. In all, there are forty-five such quotations, thirty-four from the language of Jesus, which are usually from the Septuagint. It is to be noted, however, that he gives a few of these quotations from

2. See Zahn, Intro., II, 549, 554, who holds that Matthew wrote his gospel in Heb. and later translated it into Greek—impossible position!

the Hebrew and thus shows a knowledge of that language.

(2) *Its Order of Material.* In this respect, Matthew is more logical than chronological. He does not seek to follow the order in which the events took place, and it is possible that many of the teachings of Jesus, which Matthew throws together, were spoken by Jesus on different occasions. This is possibly true of the seven parables found in the thirteenth chapter. Likely the same is true as to the Sermon on the Mount. It was probably delivered by Jesus after the appointment of the apostles, and thus served in the actual life of Christ as a kind of introduction to His public ministry in Galilee. As hinted above, Matthew gives the order of the second and third temptations differently from that found in Luke. Matthew also changes Mark's order of many of the events found in the Galilean ministry. As to the last week in Jerusalem, Matthew closely follows the order found in Mark's narrative.

(3) *Its Spirit.* The first gospel is intensely Jewish. The writer traces the pedigree of Jesus only to Abraham, the father of the Jewish nation. Jesus is represented as saying that he was sent only to the lost sheep of the house of Israel. The writer characteristically refers to Jerusalem as the Holy City. He usually speaks of the kingdom of heaven, which is a distinctively Jewish mark. On the other hand, there is a beautiful universal note in this gospel. Jesus tells the Jews that many shall come from the East and the West and sit down with Abraham and Isaac and Jacob in the kingdom of heaven, while the Jews shall be cast out. Jesus is also represented as asserting in one of the late parables that the kingdom should be taken from the Jewish nation and given to a nation bringing forth fruits worthy of such exalted privileges. In the Great Commission, Matthew tells us that Christ reaches the climax of this universal note when He tells them that their mission is to all the nations. Notwithstanding these two radically different characteristics in our first gospel, yet it is easy to see that the two are harmoniously blended by the writer.

(4) *Its Diction.* The writer of the first gospel exhibits a marked shortening of the narratives as compared with

Mark's. This can be illustrated from many of the stories in the gospel. In giving the account of the healing of the Gadarene demoniac, Mark uses 325 words, Luke 293, and Matthew only 136. A similar proportion of abbreviations is found in Matthew, in his account of the feeding of the five thousand, the curing of the lunatic boy, and many other similar events in the life of Jesus. In spite of his Hebrew point of view, the language is "average" Greek.³

(5) *Its Numerical Arrangement.* The first gospel writer also shows some fondness for numerical arrangement of his material after the Jewish fashion. He gives the pedigree of Jesus in forty-two generations, dividing them into three fourteens or three double sevens. The other numbers specially used by Matthew are seven and ten. There are seven petitions in the model prayer, three external duties of alms-giving, prayer and fasting (chapter 7). As seen above, there are seven parables collected in chapter 13. According to the best manuscripts, there are seven woes recorded in chapter 23. There are three weightier matters of the law as recorded in 23:23 (see Luke 11:42 for a different statement). There are ten miracles recorded by Matthew in the two chapters, 8 and 9.

General Outline

I. **Infancy of Jesus** (Chaps. 1 and 2).

In these chapters Matthew gives the genealogy, the annunciation of Joseph, birth of Jesus, visit of the magi, flight into Egypt, massacre of the innocents by Herod, and the settlement of Joseph in Nazareth.

II. **Preparation for the Public Ministry** (3:1-4:11).

1. The ministry of John (3:1-12).
2. The baptism of Jesus (3:13-17).
3. The temptation of Jesus (4:1-11).

III. **The Galilean Ministry** (4:12-18:35).

1. Capernaum is made His headquarters (4:12-16).
2. Jesus begins to preach (4:17).
3. Calls to service four fishermen (4:18-22).
4. His popularity spreads to Syria (4:23-25).
5. Sermon on the Mount. Theme: The Ideal Life or True Righteousness.
 - (a) Its characteristics set forth in the beatitudes (5:3-12).
 - (b) The world-wide mission of the kingdom members (5:13-16).

3. So Moulton; also Robertson, Gram. 119.

- (c) This righteousness compatible with Old Testament teachings, being really the rounding out of the same (5:17-20).
- (d) This ideal life expressing itself (5:21-7:12).
 - (1) In forgiveness, love and suffering the loss of property and rights (5:21-26).
 - (2) In purity of heart (adultery rooting in evil desires and fornication the only ground of divorce) (5:27-31).
 - (3) In simple speaking of the truth without oaths (5:32-37).
 - (4) In the spirit of non-retaliation (5:38-42).
 - (5) In universal love (5:43-48).
 - (6) In three acts of worship, almsgiving, praying and fasting (6:1-18).
 - (7) In devotion and trust (6:19-34).
 - (8) Not in censoriousness towards others, but in prayer to God (7:1-12).
- (e) The duty of attaining this ideal life (7:13-27).
- (f) The effect of this sermon on the hearers (7:28).
- 6. The ten miracles of messianic power (Chaps. 8 and 9).
- 7. The apostles chosen and charged (Chap. 10).
- 8. Further teaching and parables, and opposition to Christ (Chaps. 11-13).
- 9. Antipas uneasy on account of Christ's miracles (14:1-12).
- 10. Climax of the Galilean ministry (14:13-18:35).
 - (a) He feeds the five thousand, walks upon the sea, and crosses to Gennesaret (14:13-36).
 - (b) Defilement inner and not external (15:1-20).
 - (c) Jesus retires to the north, heals the demonized girl, returns to Galilee, and feeds the four thousand (15:21-29).
 - (d) Refuses to give sign, is confessed as the Son of God, foretells His death and resurrection (Chap. 16).
 - (e) He is transfigured, heals the epileptic, again foretells His death, pays the temple tax (Chap. 17).
 - (f) Teaches that forgiveness and humility are the chief graces in the kingdom (Chap. 18).
- IV. **The Perean Ministry** (Chaps. 19 and 20).
 - 1. Various teachings about divorce, riches, etc. (Chap. 19).
 - 2. Gives the parable of The Laborers, again foretells His death, heals two blind men (Chap. 20).
- V. **The Last Week in Jerusalem** (Chaps. 21-27).
 - 1. Jesus proclaims Himself the nation's Messiah (Chap. 21).
 - 2. He outwits His enemies who seek to trap Him (Chap. 22).
 - 3. He denounces the Pharisees and laments over Jerusalem (Chap. 23).
 - 4. He gives the eschatological discourse, tells of the siege of Jerusalem and His second coming, and gives three parables on the Judgment (Chaps. 24 and 25).
 - 5. He is arrested, tried before Caiaphas and Pilate, dies on the cross, and is buried in Joseph's tomb (Chaps. 26 and 27).
- 4. For fuller discussion see Votaw, art. Sermon on the Mount. H D B, Vol. V.

VI. His Resurrection and the Forty Days (Chap. 28).

1. He appears to the two Marys (28:1-10).
2. The Sanhedrin claims His disciples stole His body (28:11-15).
3. He appears to the eleven and gives the Great Commission (28:16-20).

Topics for Research

1. Is this gospel translation Greek or original composition Greek?
2. Is it a literary unit? How does the answer to this question help settle the question of authorship?
3. Does the author accurately reproduce Jesus' teachings, or does he add his own view on those of Jesus? (See 16:18; 18:17; 28:18).
4. Carefully compare Mark and Matthew.

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CHAPTER VI

LUKE

The third of the synoptic gospels, and the third in the order of composition, is the gospel of Luke. So next we will look at the literary features and contents of this gospel.

1. *The Writer.* It has been held for over 1800 years that Luke the physician, one of the most cultured writers of the New Testament, was the writer of the third gospel. The earliest external evidence is in the Muratorian Fragment (175 A. D.), which document opens with the remarkable words, "In the third place, the Book of the Gospel according to Luke, Luke composed," etc. Irenæus also mentions Luke many times as the writer of this gospel. There are also references in the heretical writings of Marcion and Valentinus, who ascribed this gospel to Luke. Plummer, in his introduction to his Commentary on Luke, says: "It is manifest that in all parts of the Christian world the Third Gospel was universally believed to be the work of Saint Luke."

The internal evidence shows that the same writer wrote both the third gospel and the book of Acts. The style of the Greek is so similar in these two books that no intelligent Greek student can deny the identity of the authorship. As the writer begins the book of Acts he refers to the "former treatise," which was addressed to Theophilus. This doubtless means this gospel.

But many liberal scholars today deny the Lukan authorship of the third gospel, not because either the external or internal evidence for this gospel drives them to such a conclusion but because they deny the Lukan authorship of Acts and the internal evidence of both books urges them to believe in a common authorship of the two. Among the noted scholars denying the Lukan authorship may be mentioned De Wette, Baur, Hilgenfeld, Holtzmann, Weizsacker, Wendt, Pfleiderer, von Soden, Clemen, Moffatt, Bacon. But it is to be noted that an equally lengthy list of illustrious scholars stand for Luke as author: Credner, B. Weiss, Hobart, Ramsay, Hawkins, Blass, Harnack, Zahn, Burkitt, Peake, Ropes, Robertson, et. al.

The oldest tradition says that Luke was called "the beloved physician." According to the "We" passages in the book of Acts, he seems to have met Paul first at Philippi. It is not known whether he was a Christian when he first met Paul, or whether he accepted the gospel from Paul's own lips. At any rate, he followed Paul on some of his missionary journeys. He seems to have joined heartily in all of Paul's labors, and it is possible that he was the attending physician to the great apostle, if he was in delicate health as some scholars suppose. He was with Paul when the crisis came in Jerusalem, when the apostle was arrested by a Roman officer to save him from the frenzy of a Jewish mob. He probably remained with the apostolic prisoner a part of the time in Cæsarea, and surely he journeyed with him on the stormy voyage to Rome. He was loyal to the aged apostle in prison in Rome. Do we wonder, then, that we find unmistakable marks of Paul's influence on Luke?

2. *Occasion and Purpose.* From the preface of the third gospel, which is contained in the first four verses, we observe the following points as to the occasion of this gospel. (1) Many before Luke had attempted to restore from memory a continuous narrative of the events and scenes of the life of Jesus. These narratives may have been either oral or written, since the meaning of the Greek word *diegesis* is uncertain (see Liddell and Scott). (2) These accounts were handed down originally from eye-witnesses who ministered the word from the beginning of Jesus' public ministry. (3) Luke had investigated these various narratives, and so had an accurate knowledge of all these things from the very first (*anóthen*), which seems to go back further than the phrase "from the beginning." So, as he was in possession of these interesting facts and teachings from the life of Jesus, Luke wrote with three points in mind:

(1) He wished to make a more complete statement of the life and work and teachings of Jesus than had ever been made before.

(2) He purposed to marshal his facts in such a convincing manner as to prove to his pagan patron, who was doubtless a cultured Greek, that Christianity is the true religion.

(3) Logically following and bound up with this purpose was the further aim to show that Christianity is not to be limited to the Jews, but was to be for all the world. Luke selects parables, other teachings, and various scenes from the life of Christ, not used by the other synoptic writers, such as tracing the pedigree of Jesus back to Adam, the father of the race; the story of the lost boy in the fifteenth chapter, etc., all of which reveals his purpose to show the universality of the gospel of Christ. He wishes to show that the gospel was not to be circumscribed by the bounds of Palestine, but Romans and Greeks and all the nations must become its happy possessors.

3. *Sources.* Luke plainly implied his familiarity with much material concerning the life of Christ, when he asserts in his preface that he has accurately traced these things from the first. He was not an eye or ear witness of the events, addresses, and splendid parables recorded. Then whence did he get the material for telling such a complete story of the life and teachings of Christ?

(1) *Mark's Gospel.* Since Mark's gospel is admitted to be the earlier, it is not impossible, and even the most conservative scholars think it probable, that Luke had access to Mark's gospel. Weiss and Harnack, who are conservatives for Germany, declare that it is an established fact that Luke did use Mark's gospel in writing his gospel. There is strong internal evidence for this conclusion. Not only is the framework of Luke exactly that of Mark, but often Luke uses the same phrases as Mark.

(2) *The Logia.* Luke has many discourses and sayings that are not in Mark. Whence did he get these? The portion of the addresses which we find also in Matthew may have been taken from Matthew, but it is likely that Matthew and Luke received this discourse matter from a common source, the Logia, or Oracles, of Matthew.

(3) *Perean Source.* But nearly half of Luke does not occur in either Matthew or Mark. Whence did he get those beautiful chapters which describe the Perean ministry of Jesus (10-19)? This is one of the greatest literary problems connected with Luke. He surely had another source

besides Mark and the Logia of Matthew upon which to draw when he came to the Perean ministry. Whether this source was simply tradition, a document or documents, is not absolutely certain. Westcott would hold that it is tradition, but many other conservative scholars think that it was a written account of the Perean ministry fuller than that in possession of Matthew and Mark when they wrote.

(4) *Infancy Sources.* Again, Luke seems to have had a peculiar source for his infancy narratives. He and Matthew are the only writers who tell minutely the story of the birth and childhood of Jesus. But they do not tell the same scenes and events in that period. Luke may have had either an oral or written source for these first two chapters, but the language and constructions are an evidence for a written source—Hebraic in tone.

(5) *Other Sources.* Likewise Luke tells some things about the death and resurrection of Jesus that do not occur in Mark and Matthew: the repentance of the thief, the walk to Emmaus with the two disciples, conversations of Jesus after the resurrection, additions to the Great Commission, etc. So he likely had another document on the last week in Jerusalem, and on the forty days subsequent to the resurrection.

It is useless to deny that Luke used Josephus' works. A few German critics claim that they can see traces of the Jewish historian in the historical references of Luke. But it is most likely that Luke wrote long before Josephus wrote his *Antiquities* or *Wars*. Nor is it worth our time to deny that our present Luke was built upon the Luke of Marcion, as some German critics claim. Marcion was a heretic who went to Rome about 140 A. D. and who made the first definite canon of the New Testament, but was also a second century radical critic. He went through the New Testament books with knife in hand and cut out whatever opposed his doctrine. He rejected Matthew, Mark, and John, and cut out much of Luke. He held only a mutilated Luke, the infancy stories and many Jewish passages being rejected. He accepted ten epistles of Paul, rejecting the Pastorals. But this was long after Luke had written this gospel. In

other words, Marcion's Luke is the product of knifing our Luke, not our Luke the product of expanding and piecing out of Marcion's Luke.

4. *Date and Place of Composition.* Various dates are assigned to this gospel by different schools in New Testament thought, ranging from 50 to 150 A. D. Blass (Philology) puts it as early as 50 or 60; Baur, Zeller, and the Tübingen school in general, make it as late as 130 A. D. They do this because they claim that the canonic Luke depends on Marcion's Luke, which must have been as late as 125. But this is mere speculation. We know that Luke must have been earlier than Acts (1:1), but we do not know the exact year of composition for the book of Acts. Again, the author says in his preface that "many have taken in hand to draw up a narrative of our Lord's life." So the gospel of Luke could not have been written for some time after the beginning of gospel writings. It is urged by the extremely radical critics that the reference in the eschatological discourse to the encampment of the Roman armies around Jerusalem, points to a date after 70 A. D. But this conclusion is based on the false premise that Jesus could not foresee future events. The most probable date for Luke's gospel is 68-70.

The place of composition is very much disputed by New Testament scholars, some claiming that it was written in Rome, some in Alexandria, others in Corinth, and others in Asia Minor. We are inclined to place it in Rome.

5. *Characteristics.*

(1) *Its Material.* As to matter it tells of the annunciation and birth of John fully, also the birth of Jesus more fully than any other gospel. He devotes about the same space to the Galilean ministry, but gives nearly half of his gospel to the Perean ministry. He gives the Sermon in the Plain instead of the Sermon on the Mount. Luke is fond of the parables of Jesus, and records eighteen which are nowhere else recorded, e. g., the Lost Sheep, the Lost Coin, the Lost Boy, the Pharisee and the Publican, the Rich Man and Lazarus, the Foolish Farmer, etc.

(2) *Its Comprehensiveness and Universality.* Luke is not anti-Judaistic, as is claimed in some quarters, for he records such fine Jewish sayings as, "It is easier for heaven and earth to pass away than for one tittle of the law to fail" (16:17), and yet Luke feels with his master teacher, Paul, that the gospel is for the world. Jesus' pedigree is traced back to Adam, the father of the race. The gospel is for the Samaritans (10:51-56; 10:30; 17:11-19 and for Gentiles (2:32; 3:6, 38; 4:25-27; 7:9; 10:1; 13:27; 21:24; 24:27). Yea, it is for even tax collectors, sinners and outcasts (2:12-13; 5:27-32; 5:30-50; 11:32; 15:1-2; 18:9-14; 19:1-10; 23:43) as well as for the respectable (7:36; 14:1); for the poor (1:53; 2:7, 8, 24; 4:18; 6:20, 21; 7:22; 14:13-21; 16:20, 23) as well as for the rich (19:2; 23:50).

(3) *It Honors Woman.* Luke is also the gospel that honors woman more than any other. It begins with the story of Elizabeth, a pious handmaid of Israel, mother of him who heralded the coming of the King; tells more of Mary the mother of Jesus; tells of the prophetess Anna, the devout widow of Nain; the nameless sinner at Simon's house; Mary Magdalene made prominent; Joanna and Susanna as contributors to Jesus' missionary campaign; Mary and Martha of Bethany, special friends of Jesus, whose hospitality He so often enjoyed, and others. Though Jews and Gentiles of those times looked down on woman, Jesus honored her, and Luke brings prominently to light those scenes that honor woman.

(4) *The Pauline Gospel.* Luke's gospel is Pauline in its nature. Luke exhibits the broad and spiritual nature of Christianity that shines in all the letters of Paul. He magnifies the grace and mercy of God, as the apostle also does.

(5) *The Gospel of Prayer.* Luke is the gospel of prayer. Matthew and Mark tell of Jesus' praying on a few occasions, but Luke tells of several instances of His prayer life, not in Matthew and Mark—at His baptism (3:21); before the first public prediction of His death (9:18); at the transfiguration (9:29); before teaching the Lord's prayer (11:1); before His first collision with the hierarchy (5:16); before the choosing of the Twelve (6:12); and on the cross

(23:36). Luke alone records the declaration of Jesus that He prayed for Peter, and Jesus' charge for the Twelve not to enter into temptation (22:32, 40). Again, Luke alone records the parables on prayer, the Friend at Midnight (9:5-17); the Unjust Judge (18:1-8); the Pharisee and the Publican (18:11-13).

(6) *The Gospel of Praise and Thanksgiving.* It begins and closes with worship in the temple (1:9; 24:53). Luke alone preserves those splendid songs which have passed into the hymnology of the church: Gloria in Excelsis (2:14); the Magnificat (1:46-55); the Benedictus (1:65; 7:9); The Nunc Dimittis (2:29-32). Over and over again occur the expressions "glorify God" and "praising God." The words "rejoice" and "joy" occur oftener in Luke than in Matthew and Mark.

(7) *The Domestic Gospel.* He tells of the meal in the house of Mary and Martha and that in the house of the leading Pharisee on the Sabbath, the sojourn in the house of Zacchæus, the supper at Emmaus with two disciples in the house. Many of the parables also sound out the domestic note—the Lost Coin, the Lost Son, the Friend at Midnight, the Leaven, etc.

(8) *The Economic Gospel.* He shows, as seen above, special sympathy for the poor family of Jesus (2:7, 8, 24); gives the beatitude on the poor (6:20); the parables of the Rich Man and Lazarus (16:19 ff); invitation of the poor to the Supper (14:21). But the gospel does not necessarily show an Ebionite tendency.

(9) *The Gospel of Gentleness.* He omits Jesus' calling of Peter "Satan," the swearing by Peter, the rebuke of the disciples in the conversation concerning leaven, etc. As Dante puts it, Luke is "the writer of the story of the gentleness of Christ." He shows how Jesus dealt gently with the frailties of the disciples and of men.

(10) *The Historical Gospel.* He writes "in order," and he alone connects his narrative with the history of Syria and the Roman Empire (2:1; 3:1). The six-fold date as to Jesus' birth is marked. Luke uses the word "year" twenty-

six times, "month" ten times, more than all other New Testament writers together. He writes in the historical spirit, because, as recently shown by Ramsay, Harnack, Robertson, he is "a historian of first rank."

(11) *Its Diction and Style.* Luke has the richest and most versatile vocabulary of any writer in the New Testament. He has a large medical vocabulary (so Hobart and Harnack). In his gospel, although he shows an Aramaic influence due to his sources and his knowledge of the Septuagint, he uses the best Greek in the New Testament, except that found in the epistle to the Hebrews. He writes to an educated man, and his gospel makes a mighty appeal to the man of culture. There are three hundred and two words in Luke which are not found in the rest of the New Testament. Counting both of his books, the Gospel and the Acts, there are eight hundred words used by this writer which occur nowhere else in the New Testament. He is also fond of compound words and writes as excellent complex sentences as are found in the New Testament.

General Outline

I. Introduction (1:1-4).

The author gives us his sources and the purpose of his writing.

II. Infancy and Boyhood of Jesus (1:5-2:52).

In these chapters the writer tells of the birth of John, the birth, circumcision, and boyhood of Jesus.

III. Preparation for the Public Ministry (3:1-4:14).

In this section the writer describes the preaching of John, the baptism, genealogy, and temptation of Jesus.

IV. Galilean Ministry (4:14-9:50).

1. Rejected at Nazareth Jesus makes Capernaum headquarters; heals the sick (4:14-44).
2. Simon called to service, the leper cleansed, opposition to Jesus by the Pharisees because He violated the oral law (5:1-6:11).
3. He appoints the Twelve; preaches the Sermon in the Plain (6:12-49).
4. He heals the centurion's servant, raises the widow's son, points out the character and mission of John, and forgives the sinful woman (Chap. 7).
5. Rich women minister to Jesus; He speaks parables and works miracles (Chap. 8).
6. He charges and sends forth the Twelve; Luke inserts Herod's perplexity (9:1-9).

7. Jesus feeds the five thousand; Peter confesses Him as the Christ of God; Jesus pointedly predicts His death; is transfigured; heals the lunatic boy (9:10-50).

V. Perea Ministry (9:51-19:28).

1. Jesus rejected by the Samaritans; proclaims the terms of discipleship (9:51-62).
2. Sends out the seventy; laments over the cities rejecting Him; tells the parable of the Good Samaritan; and commends Mary's religious spirit (Chap. 10).
3. Teaches to pray; is accused of being in league with the demons; denounces that generation, especially the Pharisees and lawyers (Chap. 11).
4. Warns against the teaching of the Pharisees and against covetousness; and against the lack of faith; refers to baptism of suffering (Chap. 12).
5. He warns the Jews to repent; gives the parables of The Mustard Seed and The Leaven; warns the Jews that Gentiles may replace them; yet He weeps over Jerusalem (Chap. 13).
6. Gives the supper parables, illustrating God's love and man's humility and benevolence (Chap. 14).
7. Gives the three parables of grace for the lost (Chap. 15).
8. Gives the parables on the right and wrong use of money (Chap. 16).
9. Need of increased faith; impossibility of being more than unprofitable servants; lepers healed, Son of Man coming (Chap. 17).
10. Gives two parables on prayer; receives children; tells the rich young man he must renounce riches; tells of His death the third time; heals the blind (Chap. 18).
11. Visits Zaccheus; gives the parable of The Pounds (19:1-28).

VI. Last Week in Jerusalem (19:29-23:56).

1. Jesus proclaims Himself the nation's Messiah (19:29-48).
2. Outwits His enemies who seek to trap Him (Chap. 20).
3. Commends the widow's mite and delivers the eschatological discourse (Chap. 21).
4. Eats the Passover Supper; institutes the Memorial Supper; agonizes in Gethsemane; is betrayed and tried before Caiaphas, Pilate and Herod; is crucified and buried (Chaps. 22 and 23).

VII. The Resurrection, the Forty Days, and Ascension (Chap. 24).

Tells of the women and Peter at the tomb; the walk of the two disciples to Emmaus and Jesus' appearance to them; His appearance to the eleven; His farewell instructions, and ascension.

Topics for Research

1. How can the historicity of the virgin birth account be established?
2. What is the exact literary relation of Luke to Mark?
3. What is the character of his Perean source?
4. How far did Paulinism influence Luke?
5. The character of Luke's Greek?

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CHAPTER VII

THE LIFE OF JESUS AND ITS LEADING PROBLEMS

In this chapter we first give a mere outline of the facts in the life of Jesus; and then we discuss a few of the perplexing problems involved in His birth, activities, and achievements.

A. *The Facts in Bare Outline*

The following are the salient features in the life of Jesus. He was born in 5 B. C. (to be discussed later), but before opening His public ministry He lived thirty silent years, except His visit at twelve to Jerusalem when He manifested the dawning of His filial and messianic consciousness. At 30, about 25 B. C., He was baptized by John in the Jordan, immediately afterward was urged by the Spirit into the desert. According to John's Gospel, He spent several months in Judea, but the Judean Jews were doctrinally hide-bound and He made of them few converts (all of the Twelve but Judas being from Galilee), although His wonder-works impressed a few like Nicodemus that He was "a teacher come from God." So He left Judea, went through Samaria, evangelizing Sychar as He passed through (Jno. 1-4).

As He opened the Galilean ministry, which occupied the most of two years, He made Capernaum His headquarters. The first year was the year of popularity. His wonder-works of healing attracted crowds from all over Galilee, even "from beyond Jordan," and from Phœnicia on the coast. He made five missionary tours to all parts of Galilee, preaching the good news of the Kingdom, teaching the higher life of love and sacrifice, curing all sorts of diseases. During this year He delivered the Sermon on the Mount and the early parables (Mt. 5-7:13; Mk. 4; Luke 6:20-48). The last year in Galilee was one of growing opposition by the Scribes and Pharisees, because of Jesus' disregard of their traditions, sabbath laws, etc. He retired from Palestine to Phœnicia and Cæsarea Philippi, to teach the Twelve and fit them for the crisis of His rejection and death at the hands of the nation's teachers.

During the Perean ministry He selected the seventy and

with them and the Twelve evangelized Perea; He utters the striking parables on the wrong and right use of money, on prayer, and on the invitations of love to the feast of fellowship with the Father; illustrates His grace to sinners by giving sight to Bartimæus and calling Zaccheus; He further teaches the disciples about the necessity of His death.

As He opened the last week in Jerusalem He rides into the city on the young donkey, the animal of royalty, thus proclaiming Himself the nation's Messiah. He outwits His enemies, the Pharisees and Scribes; He commends the sacrificing widow; delivers the eschatological address, announcing the destruction of Jerusalem by the Romans and His own Parousia, is betrayed by Judas, arrested by Roman officials, tried in the Jewish and Roman courts; in the former for blasphemy, in the latter for insurrection and treason; condemned to be crucified; at 9 o'clock on Friday He is nailed to the cross along with two thieves; at three in the afternoon, after uttering seven sentences from the cross, He expires.

On the third morning (our Sunday) He rises from the dead; He appears to Mary and the women, to Peter, to James, to the ten (Thomas absent), to seven on the sea of Galilee, to the two at Emmaus, etc. After giving unmistakable proofs of His resurrection, and after winning back their faith in Him as the Messiah and after increasing their love and loyalty to Him, He ascends to the Father.

B. *Some Problems in His Person and Life*

1. *The Date of His Birth.* According to Bishop Usher's Chronology, commonly accepted up to a few years ago, Jesus was born in 4 B. C.¹ But it is now almost generally believed among scholars that the date of His birth must be pushed back to 6 or 5 B. C. Turner² concludes that the facts in Matthew, that Jesus was born before Herod the Great died (4 B. C. according to Josephus) suggest 7-5 B. C. as a possible date of the nativity. If we take the facts presented in Luke's Gospel,³ namely, Jesus was born in Bethlehem while

1. See art. Calendar, Encyc. Brit. for astronomical error in years, etc.

2. Art. Chronology.

3. Shown to be facts by Ramsay, Was Christ Born at Bethlehem, 104-42; Bearing of Recent Discovery, pp. 285-300, also Chap. XX.

Mary and Joseph were enrolling in the city of David, in obedience to Augustus' decree, 8 B. C., that all his subjects thus enroll for the purpose of taxation, we may safely place the date as early as 6-5, perhaps 7, as Herod in Palestine would naturally take a year or two to get the machinery in operation for enrolling his Jewish citizens in a "first census."⁴ So, according to the independent accounts of Matthew and Luke, the year 6 or 5 B. C. is the more tenable date of the nativity.

2. *The Virgin Birth.* This has been made a scientific, religious, literary and historical problem. Four objections are urged against the probability, or even the possibility, of the fact that Jesus' birth took place without a human father: (1) It magnifies the supernatural and minimizes the natural, and thus puts itself in harmony with the credulous, non-scientific people of antiquity. (2) It is in harmony with the birth-legends of great heroes among the pagans, and so seems not to be a historical fact. (3) Mark, the historical Gospel, omits it. (4) Paul, John, and other writers in the New Testament are silent on the subject.

On the other hand, six arguments against these objections are made by conservative scholars: (1) The Virgin birth accounts have an undisputed place in the Gospel of Matthew, and Luke, according to the best MSS., the Vatican, Sinaitic, etc. (2) The evident independence of the two accounts, which gives us two literary witnesses for the virgin birth as a historical fact. (3) The unmistakable references by Paul⁵ and John⁶ to the incarnation, which if not directly teaching the virgin birth, do not contradict it. (4) The sinlessness of Jesus. (5) The scientific fact of virgin birth in the lower forms of life, in plant lice, gall-gnats, sea-urchins, etc.⁷ (6) It is really a question of one's religious faith—a problem of religion and not of natural science; that is, a question as to how much faith one has in God. If one believes that God could in the beginning create the universe, including life itself, he can easily, with the literary and historical evidence

4. See Robertson, *Luke the Historian*, Chapter IX.

5. Gal. 4:4 Rom. 1:3; 8:3.

6. Jno. 1:14; 1 Jno. 1:1-3.

7. See Robertson, *Luke the Historian*, 113.

furnished, believe that God could, by the aid of a woman, Mary, though without a mate, bring His Son into life as a human baby. It is just a question of how great a God one's faith makes real to him.⁸

3. *The Length of Jesus' Ministry.* Matthew furnishes no time touches which might help in the determination of the length of Jesus' public ministry, nor does Luke, though he apparently follows Mark, who gives us two time suggestions, which help us to see that it must have continued over two years. In 2:23 Mark (Matthew and Luke follow him here) refers to the ripe grain which the disciples plucked. If it were barley, it would be ripe in late April or early May. If wheat, late May or early June. That is, the time is late spring or early summer. In 6:39 Mark tells us that the 5,000 sat down on "the green grass," which suggests early spring. This must be the spring of the next year, and as Jesus did not reach Jerusalem till the next Passover in the next spring (Mark XI), His ministry must have extended over two years from the beginning of the Galilean ministry. If, as it seems necessary to do, we assume that His work in Judea (Jno. 1-4) took up most of the year preceding, His ministry must have lasted three years. A few modern radical liberals, as did the heretical Valentinus, would limit the ministry to one year and a little over, disregarding John's feasts. As early as 1844 a Rev. Browne championed a two year ministry.⁹ So did a scholar as noted as Hort,¹⁰ associated with Westcott, in producing our standard Greek text. Many liberals of today accept this view. But most mediating and conservative scholars hold to the three-year period for the ministry of Jesus.¹¹

4. *The Wonder-Works of Jesus.* There is a problem, to moderns, connected with the miracles of Jesus.

We must face it.

(1) *Is a Miracle Possible?* The position once taken by Hume that miracles cannot be proven, that taken by Huxley that it is impossible for man to know anything about a real

8. So Ramsay, *Was Christ Born at Bethlehem*, 112.

9. *Order Saeclorum*, London.

10. *Greek Testament*, Apps. 77-81.

11. So Armstrong, *Art. Chronology* (N. T.) *Int. St. Bib. Encyc.*

miracle, are not seriously championed today.¹² The modern objection to miracles is a scientific one; that is, it is claimed by some extreme scientific experts that nothing can take place out of the regular order of things. But when Peggy, the remarkable White Orphington hen, was developed and sold for \$10,000, a miracle was wrought in poultry production. When Mr. Burbank produced a very large and very fine potato which revolutionized the potato industry and has done so much to feed the teeming millions of hungry people, he wrought a miracle in potato production. But you say these experts acted in line with Nature, not against it. To be sure, but they acted in line with laws of Nature unknown to the average potato and poultry grower. They achieved wonders by working on a higher plane than most men know. So did Jesus. So can God when sufficient demand is made for the wonderful to be performed, as the birth of His Son, a human baby, for the revelation of God and the salvation of man.

(2) But are the writers to be trusted when they report so remarkable and unusual events and achievements? It is to be noticed that Mark, the "historical gospel," as conceded by most liberals, records more miracles per page than Matthew or Luke. Luke records scores of miracles, and yet he is rated by expert scholars as a "historian of first rank." However, Harnack, though accepting him as usually a reliable historian, says, "he often makes it happen so because he thinks it ought to have been so."¹³ Also P. Gardner accuses Luke of "loving miracles,"¹⁴ and so implying that he just tells them because he loves them. Even Carpenter says,¹⁵ "Physician though he was, he (Luke) was uncritical about miracles." Luke was an educated Greek and had the scientific, historical spirit, but, because he had seen his teacher, Paul, work miracles,¹⁶ he was convinced that they were facts, and so did not hesitate to record them as real history¹⁷ when his sources attributed such to Jesus.¹⁸

12. See Robertson, *ib.* 136.

13. Quoted by Robertson, *ib.* 132.

14. Quoted by Robertson, *ib.* 132.

15. Christianity According to Luke, 83.

16. See Art. Miracles, *Int. St. Bib. Encyc.*

17. See Acts, 16:17,-18; 28:5 ff.

18. Luke 7:11, 18, 21, etc.

(3) There are three classes of miracles, the miracles of healing, other nature miracles, as walking on the water and feeding the 5,000, and miracles of raising the dead. Mark records one instance, Jairus' daughter, which Luke also records but adds a second, the raising of the son of the widow of Nain. So Luke must have firmly believed in the historicity of the accounts of miracles in his sources. He records the most incredible and most astounding miracles wrought by Jesus, those of bringing back to life the dead.¹⁹

(4) But what is a miracle? Our definition is: It is a remarkable deed (or event, as the birth and resurrection) by Jesus or a faithful follower of His, never contrary to natural or psychical laws, but often transcending them, so far as yet known to men, and always due to personal fellowship with God and His power.

(5) The purpose of Jesus in working miracles was the normal expression of His person and character, His power and compassion; to awaken a deeper interest and to increase faith in Himself as Messiah, on the part of His disciples; also to "ring the bells" (Farrar) and to call the crowds to hear His message of the Kingdom.

5. *Demon Possession.* Just a few statements on this striking phenomenon in the New Testament narratives will suffice. (1) Demons were regarded by the Jews as evil or unclean spirits. This was a common belief in the Orient, in Assyria, Babylonia, Egypt, India, China, etc.²⁰ The Jews in their acceptance of demology were likely influenced by Persian beliefs. (2) The New Testament records of demon possession contain no wild speculations about the origin, nature, and activities of demons, as found in the Babylonian and Persians beliefs. Edersheim says, "Greater contrast could scarcely be conceived".²¹ (3) In the New Testament the ethical character of demons is emphasized. They cause sin, suffering, disease. It is to be noted, however, that demons

19. Obs. he even records (Ac. 9 and 20) the accounts of Peter and Paul's raising the dead.

20. See Art. Demons and Spirits, Hastings, Encyc. of Rel. and Eth. (by experts covering all nations).

21. Life and Times, II 776.

possession is not identical with physical or mental ills, though unmistakably associated with them. The moral element is most prominent. Sin itself is the cause of disease, physical and mental, and sin is associated with demon possession. (4) Jesus shows Himself master of demons, healing scores of people thus afflicted physically. But notice, in Mark 2:1 ff, He forgives the paralytic's sins before He cures his paralysis. He first goes to the root of the troubles, then cures his body to show His authority to forgive sins. His curing the demonized is a part of His greater program to overthrow the Kingdom of Satan. (See Mk. 3 and Mt. 12). His casting out of demons is to be rated with His miracles of healing.²²

6. *The Parables.* The parable was not adopted by Jesus until well in the first year of the Galilean ministry. Observe, (1) The parable was a Hebrew method of teaching in the Old Testament (2:5-12), (Isa. 5:1-6; 28:24-28) and later was often used by the Rabbis. But Jesus lifted the parable to its place of dignity and prestige in sacred literature. (2) The purpose of Jesus in adopting the parabolic method was to veil the truth from His enemies, but to unveil it to His disciples (Mk. 4:12; Mt. 13:11 ff; Lk. 8:10). (3) Parables are found only in the synoptic gospels, John recording the allegory of Jesus as the Good Shepherd. (4) Definition. A parable is a maxim or short story from nature or human life, to teach moral or religious truth. (5) As to the interpretation of parables: first find the main point in the story as a story; then transfer this to the moral or religious realm and it becomes the main teaching of the parable. Note, usually a parable has only one main teaching, e. g., the parable of the Sower teaching that the success of the word taught or preached varies according to the character of the hearers (as the harvest varies with the quality of soil). Leave all details uninterpreted except as they contribute to this main teaching.

7. *The Resurrection of Jesus.* The following phases of the resurrection problem are outlined: (1) There are several theories as to what the resurrection means: the fanciful "swoon" theory of extreme liberals who claim that Jesus only

22. See Art. Demonology (O. T., N. T.) HDB, Int. St. Bib. Encyc., also Jewish Encyc.

"swooned" on the cross, and so what is believed to be the physical resurrection is only the reviving of the swooning Jesus; the "hallucination" theory that the women and a few easily deluded disciples imagined that they saw Him risen; the "survial" theory that the resurrection does not apply to His body but is merely the survival of His soul or spirit after the crucifixion,²³ and the usually accepted theory that His body arose reanimated by the presence of His soul.

(2) *Proofs of the Physical Resurrection:*

(a) The contemporary Jews referred the resurrection to the body and not to the soul, and there is no hint that Jesus and His disciples thought of it in a different sense (as is the case with the nature of the Kingdom and the character of the Messiah). (b) The empty tomb proves it. The enemies *would* not steal it and give His disciples occasion to say that He arose from the dead. His disciples *could* not have stolen it and kept it concealed, because the Roman guard, on its life, sealed and guarded His body, and further, because, as Chrysoston says, "They could not have stolen it naked, because of the delay in stripping it."²⁴ The very position of the "clothes" in the empty tomb precludes the stealing of the body. Also, as Fairbairn says,²⁵ "The silence of the Jews is as significant as the speech of the Christians." (c) The spiritual transformations of the disciples by the resurrection proves it must have been a fact, or else we have the greatest spiritual transformations of the ages growing out of falsehood and fancy. When convinced that Jesus had risen, their faith in Him was gradually confirmed, and they were later endued with spiritual power by the coming of the Spirit. (d) The growth of the early church and the conversion of Paul prove it to have been a historical fact. (e) The accepted historicity of the gospel records containing the appearances to disciples proves it. If the writers faithfully recorded the facts as to His words

23. See Bowen, *The Resurrection in N. T.* for refutation of extreme negative views.

24. See Day, *Evidence for the Resurrection*, 35.

25. Quoted by Int. St. Bib. Encyc. from *His Studies in The Life of Christ*, 357.

and deeds and the events of His life, why not as to His resurrection?

Topics for Research

1. The possibility of the incarnation in any other way than by a virgin birth.
2. The exact nature of Jesus' miracles.
3. The place of Jesus' resurrection in the thought and life of the early Christians.

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See books listed in footnotes.

CHAPTER VIII

THE ACTS

As the synoptic gospels give us the history of Jesus' life and teachings, so this book is the history of the early church; but especially of the extensive movements of Paul to plant churches throughout the Roman Empire.

1. *The Writer.* The New Testament scholarship of the world, for nearly half a century, has been and is now divided on the Lukan authorship of this first history of Christianity. Against the Lukan authorship stand some of the great names of German scholarship, Königsman, De Wette, Baur, Zeller, Hilgenfeld, Holtzmann (H. J.), Overbeck, Hausrath, Weizsacker, Wendt, Schürer, Pfleiderer, von Soden, Spitta, Jülicher, J. Weiss, Kopf, C. Clemen. Quite a few American scholars, McGiffert and others; also some of the English and French scholars, stand with this galaxy of German thinkers against the Lukan authorship of Acts. On the other hand, there is just as distinguished a list of New Testament scholars who stand for the Lukan authorship, viz.: Credner, B. Weiss, Klosterman, Renan, Hobart, Ramsay, Hawkins, Plummer, Vogel, Blass, Harnack, Zahn, Ropes, F. C. Burkitt, and Kolmondin, Koch, Hückelheim, Belser, Heinrici, Maurice Jones, Blunt, Moffatt, Chase, Rackham, Knowling, Peake, Homan, W. B. Hill, A. T. Robertson, and the great host of conservative New Testament scholars.¹

(1) *The External Evidence.* It is evident that nearly all writers of the early church regarded Luke, the physician and companion of Paul, as the author. We find distinct references to the book of Acts, and most of the references imply the Lukan authorship, in the writings of Irenæus, the Muratorian Fragment, Tertullian, Clement of Alexandria, Polycrates of Ephesus, and in many other early Christian writers.

(2) *The Internal Evidence.* When we compare the third gospel and the book of Acts, we will find a striking similarity as to vocabulary, grammatical constructions, style in general, and the theological point of view, all of which facts point to identity of authorship.

1. See my "The Evolution of N. T. Christology", pp. 14, 21, for complete list pro and con.

According to the conclusions of Hobart and Harnack, the vocabulary of both books contains a large number of *medical terms*, which fact points to Luke the physician as the writer of both books. Again the similarity of style in the so-called "We" passages and the remaining portions of the book of Acts suggests that the writer of the "We" passages was also the writer of the whole book.² It is fairly well agreed upon by New Testament scholars that Luke wrote the "We" passages. The "We" in these passages suggests that the writer was in the missionary group with Paul, and so includes himself in the term "We".

2. *The Sources.* Most of the material in the book of Acts is historical in nature, and so the writer must have had recourse to some historical sources from which he drew his facts. These sources may have been either historical documents or oral tradition of the facts and scenes from eye witnesses, or they may have been the personal knowledge of the writer himself as an eye witness.

(1) *A Jewish-Christian Written Source.* It is likely that most of the material in the first five chapters is taken from this source. The reason for supposing that Luke had before him a Jewish-Christian document setting forth the facts of these early chapters, is that the grammatical constructions and general style are intensely Jewish. Luke the writer is not composing freely according to his own literary tastes, but is faithfully following his Jewish-Christian source.

(2) *Hellenistic Christian Source.* From the beginning of the account of Stephen, on to the close of the eighth chapter, the material in the book of Acts is not so intensely Jewish as that in the first five chapters. We find Hellenistic marks in these three chapters, and it is possible that Luke has before him another document produced by some Hellenistic Christian as the source of his narratives in these chapters. On the other hand, it is possible that Luke did not have before him a document setting forth the facts of these chapters, but that he received the data of these chapters from Philip the evangelist or others with the Hellenistic-Christian spirit.

(3) *The "We" Document.* It is likely that Luke used

2. See Williams, *The Participle in the Book of Acts*, Chap XIII.

his own missionary memoranda, which we call the "We" document, as the source for most of the material crowded into the chapters 13 to 28.

(4) *Jewish-Christian Tradition.* There are various sections in the book, like the account of the Apostle's conversion in 9:1-31, which seem not to be based on written material. For all this material the writer was doubtless indebted to Jewish-Christian tradition.

It is useless to deny that Luke used the writings of Josephus as a source in the composition of the book of Acts. (See chapter on Luke).

3. *The Purpose.*

(1) *Not Conciliatory.* It is held by some of the extreme critics, from Baur on, that he wrote this early history of Christianity in order to reconcile the Jewish and Gentile elements in the early churches supposed to be in severe conflict with each other. According to this view, Luke writes a harmonizing history of these early events and struggles. Those who hold this theory are disposed to discredit the historical statements in the book as not perfectly reliable, to say the least of it. This is surely an extreme view of the book.

(2) *The Historical Spirit.* Luke evinces the spirit of the genuine historian. He sits down to write a somewhat orderly account of these things for the benefit of his Christian friend and patron, Theophilus, and other readers.

(3) *Supplement to the Third Gospel.* The very first sentence in the book (1:1) suggests that the writer seems to be writing to show how the apostles and the early disciples carried on the work which Jesus began. Jesus had begun the business of teaching and evangelizing the world. The Third Gospel tells us what Jesus did in person on earth. The book of Acts tells us what the early followers of Jesus, who were endued by the Holy Spirit and enthusiastic in loyalty to their risen Lord, continued to do in the bringing of His kingdom and its glorious consummation on earth.

(4) *Roman Favor Appreciated.* Sir William Ramsay, in his "St. Paul the Traveler," emphasizes the point that Luke

writes this book of early church history to make prominent the favor which the Roman officials nearly always extended to Paul on his missionary tours. This is possibly true.

(5) *To show the Universal Note in Christianity.* Here we reach the climax in the purpose of the writer. He selects from the lives and labors of the early apostles, and of Paul and other workers, just those events and crises that mark the outward sweep of the gospel to the whole world. Only a little over eleven chapters are devoted by the writer to narrating the works of the early apostles in evangelizing the Jews, while over sixteen chapters are devoted to the record of the conversion of Paul and his great missionary career. Surely the spirit of the book is intensely cosmopolitan, and, therefore, the purpose of the writer, more than anything else, was to strike the universal note in Christianity and show how its early history pointed to its being the world-wide religion.

4. *Date.* New Testament scholars differ widely as to the date of composition—from 61 to 150 A. D. Blass, Hitzig, and most ultra-conservative scholars place the date somewhere between 61 and 70. Sir William Ramsay, Meyer, Renan, Weiss, and some others are disposed to push the date forward as late as 80. Harnack places it before 70. Many of the New Testament critics date it between 90 and 100, and a few of the Duth scholars place it even as late as 125-150.

(1) *Subsequent to the Third Gospel.* If Luke means by "the former treaties" our third gospel, the book of Acts must be later than the gospel of Luke. But, as seen above, both the external references and the internal characteristics point to Luke as the writer of both books. Hence, it is our conclusion that the book of Acts must have been written subsequent to the writing of the third gospel; that is, subsequent to the year 70.

(2) *As to Paul's Martyrdom.* It is not conclusive argument against the date subsequent to Paul's death, to urge that if it had been written after such a great event in the early church, Luke would have referred to it. His purpose to show the favor of the Roman officials towards Paul would have made such a reference irrelevant.

(3) *The Bearing of Luke's Age on the Date.* The natural impression we get of Luke when he first meets Paul in Philippi, is that he is a young man, or certainly not over forty years of age. If this supposition be true, he could have written the book of Acts as late as 90 and still not be as old as the apostle John when he wrote the Fourth Gospel. This is a mere possibility. It is much more probable that Luke wrote his second book in the first decade following the writing of his first book, since the two books form a connected account of the founding and early progress of Christianity. In view of this consideration, we would fix the date of Acts at about 70-75.

5. *Historical Accuracy.* Keim and the author of *Supernatural Religion* and some modern liberals question the author's reliability as a historian. Ramsay calls him "a historian of first rank." Huckelheim calls him "an unerring historian." Harnack too thinks Luke is a real historian. He writes in the historical spirit. This is evident in his gospel, but still more so in the book of Acts.

(1) *Tendency Spirit.* The historical value of the book is not to be set aside because the author had a definite purpose in writing his book. Baur and Holtzmann urged this tendency spirit in the book of Acts as an argument against its historicity. But every great historian has a definite purpose. Yet no fair-minded historical critic can urge that this destroys the credibility of history.

(2) *No Conflict With Paul.* As compared with Paul's epistles, we find no necessary conflict in the narrative of the same events. Much of the period covered by Luke in the book of Acts is also covered by Paul in his epistles. The two accounts can be harmonized by making due allowance for the different purposes of the two authors. Compare the accounts of the Jerusalem conference, one in Acts 15:1-33, the other in Gal. 2:1-10; the relation of Paul to the Twelve, one in Acts 9:26-30, the other in Gal. 1:18-21. In the latter, Paul and Luke seem to contradict each other as to Paul's relation to the Twelve. There are no inconsistencies in the two accounts. Luke is trying to show that Paul was kindly received by the Twelve; Paul is showing that he could not have

received his gospel from them because he had so limited intercourse with them.

The Galatian account of the Jerusalem conference says that Paul went up to the conference "by revelation"; that is, he had a spiritual conviction that this was the way to settle the question at issue. Luke says the church in Antioch appointed Paul and Barnabas to attend the conference. The two accounts blend perfectly. The church merely did what the Spirit impressed Paul should be done.

(3) *Confirmed by Archeology.* Again, discoveries in archeology bear testimony to the reliability of Luke's historical statements. Luke says that Cyprus was under a proconsul when Paul visited it on the first evangelistic journey. This we find to be the historical fact between the year 22 and early part of the second century, according to the historical inscriptions.

Luke calls the magistrates of Philippi *strategoi* but those of Thessalonica, *politarchs*, which students of antiquity have verified. The author also knows that Derbe and Lystra, but not Iconium, are cities of Lycaonia. There are many other evidences from archeology as to Luke's reliability as a historian.³

(4) *The Rating of Paul and Luke.* As to historical value, when referring to the same events or facts, it is to be remembered that Paul is a direct, first-hand account of events and scenes in his own life, while Luke is second hand. But this does not minimize the historical value of Luke. It means that we must harmonize Luke with Paul, and not Paul with Luke.

Luke's historical references in the "We" passages where he is eye and ear witness, are exact, vivid, and thrilling. His statements are more general in the first twelve chapters; more specific and vivid in the last sixteen.

6. *The Chronology of the Period.* Luke does not date any of his historical references, exactly as to year or month. But we know from secular history the dates of many of his references. For example, the famine in the time of Claudius

3. See Ramsay, *Bearing of Recent Discovery*.

(11:28) occurred about 45; the arrival of Festus to succeed Felix as procurator, about 57-59, which facts are obtained from sifting the statements of Tacitus, Josephus, and Eusebius. Now Paul was arrested two years before (Acts 24:27); that is, in 55-57. This helps to fix the date of his third missionary tour (54-57). The Jerusalem conference came after the first missionary tour, and the second would be just after the Jerusalem conference, which occurred in 50 or 51. Then the first missionary tour occurred between the famine and the Jerusalem conference, for Paul had returned from Jerusalem with alms to his nation (11:25) and begins the first missionary tour in 13:11. Paul was converted several years before the famine, for he spent three years in Arabia and had retired to Syria-Cilicia, whence Barnabas took him to Antioch.

From the data we construct our chronology of the apostolic age as covered in the book of Acts:

The death of Christ, March-April, 29.

Pentecost, June, 29.

The opposition of the Sadducees and the early imprisonment of Peter and John, 30.

The Judgment of Ananias, 31.

The election of the first deacons, 33.

The martyrdom of Stephen, 34 or 35.

The conversion of Saul of Tarsus, 35.

Saul in Arabia 35-37.

Saul in Syria-Cilicia, 37-43.

Saul in the Antioch revival, 43-44.

Saul visits Jerusalem with alms for his people, 45-46.

The first missionary tour, 47-49.

The Jerusalem conference, 50-51.

The second missionary tour, 52-53.

The third missionary tour, 54-57.

Paul in prison in Caesarea, 57-59.

Paul in prison in Rome, 60-62.

Paul's release, 63.

The fourth missionary tour, 63-65.

Paul imprisoned again and beheaded, 65 or 66.

7. *Characteristics.*

(1) *Vocabulary.* It shows the widest use of words of any book found in the New Testament. According to Thayer over 800 words in Luke and Acts occur nowhere else in the New Testament. Four hundred and seventy-eight occur only in this book. His vocabulary is in sharp contrast

with that of John. The latter is limited and simple; the former is large and somewhat literary.

(2) *Excellent Greek*. Luke uses even a better Greek in Acts than in the third gospel, especially in the latter half of the book. In the early chapters he seems to be trammelled with Jewish-written sources, which influence his constructions and style. He uses the participle so that it resembles the classic usage of Demosthenes and Thucydides. He alone, in the New Testament, expresses purpose with the future participle. He employs the old usage of the optative rather freely.⁴

(3) *Pauline and Cosmopolitan*. He devotes nearly two-thirds of his book to the narrating of Paul's career, while only a few chapters to the rest of the apostles. Rome seems to be his goal, and when Paul finally gets to Rome, although as a prisoner, and is preaching the gospel there, the writer seems satisfied to lay down his pen. The plan of the book is to move from the first center of Christianity outward to all the world. He starts with Jerusalem as the first center, but afterwards Syrian Antioch becomes another center, Ephesus in Asia, another mighty center for all the country about it, and at last Rome, the capital of the civilized world, becomes the radiating center of the universal gospel. Christianity is universal in its spirit and must be universal in its scope.

(4) *Intensely Spiritual*. The writer is especially interested in telling about the work of the Holy Spirit in those early years. He describes Pentecost and the baptism in the Holy Spirit, which resulted in a great revival that spread to the distant provinces of the Roman Empire. He refers to the work of the Holy Spirit more often than any other New Testament writer. The favorite expression of the writer in describing the operation of the Holy Spirit on the early believers is, "They were filled with the Holy Spirit." This implies the complete enduement and possession of the Christian by the Spirit.

4. See Robertson, Gram. 120 f.

8. **The Addresses.** There is a large number of addresses in the book of acts.

(1.) **Addresses of Peter.** There are nine by Peter the Apostle; one at the election of Matthias (1:16-22); at Pentecost (2:14-36); from Solomon's porch (3:15b-26); to the Sanhedrin before His imprisonment (4:8b-12); to the Sanhedrin after His release (5:29b-32); to Simon Magus (8:20-25); to Cornelius' household (10:34b-43); to the apostles and Jerusalem Christians (11:5-7); to the Jerusalem conference (15:7-11).

(2.) **Addresses of Paul.** The addresses of Paul are as follows: In Pisidian Antioch (15:16b-41); to the Lystrans (14:15-17); to the Athenians (17:22b-31); to the Ephesian elders (20:18b-35); to the Jewish people in Aramaic (22:1-21); before Felix (24:10b-21); before Agrippa (26:2-23); to the ship's crew (27:21-26); to the Jews in Rome (28:17-20).

(3.) **Addresses by Others.** There are addresses by Gamaliel, in Sanhedrin (5:35b-39); by Stephen (7:2-52); by James at the Jerusalem conference (15:15b-21); by Demetrius to the workmen in Ephesus (19:25b-27); by the town clerk to the mob (19:35b-40); by Lysias to Felix (23:26-30).

(4.) **Composition of These Addresses.** The diction and style of the Petrine and Pauline addresses are more like the diction and style of Luke than that of Peter and Paul in their epistles. This would suggest that Luke freely composed these addresses in his own diction and style, though basing all his statements on the facts in the sources before him, whether written or oral. This is the rule among Greek and Latin authors in the record of great speeches. But we have no reason to believe that Luke added anything to, or subtracted anything from, the data in his sources, which would affect the facts or truths involved.

9. *The Text.* There is an intricate problem as to the transmission of Luke in two possible early editions. But this problem belongs strictly to textual criticism, and the inquisitive student is referred to such books for the consideration of this problem. In this place we wish merely to state that the book of Acts, like the gospels, is contained in the five oldest Greek manuscripts, the Sinaitic, the Vatican, the Alexandrian, Codex Ephræmi, and Codex Bezae. It is also transmitted in the Vulgate, the Latin translation of the fourth century, in two of the Syriac versions, and in two coptic (Egyptian) translations.

General Outline

I. **Introduction, the Commission to the Apostles** (1:1-11).

II. **Christianity in Jerusalem** (1:12-8:3).

1. The apostles named and Judas' successor elected (1:12-26).
2. The Spirit is given on Pentecost (2:1-13).

3. Peter's address and three thousand baptized (2:14-47).
4. Healing of the infirm man and opposition of the Sadducees (3:1-26).
5. Imprisonment of Peter and John and Peter's defense before the Sanhedrin and the church's prayer (4:1-31).
6. The brotherly fellowship of the early church, Ananias and Sapphira stricken (4:32-5:16).
7. Second imprisonment of Peter and John, and speech of Gamaliel (5:17-42).
8. Election of the first deacons (6:1-7).
9. Preaching of Stephen (6:7-15).
10. Stephen's recorded address (7:1-53).
11. Death of Stephen and persecution of the church (7:54-8:3).

III. Christianity in Judea and Samaria (8:4-12:25).

1. Philip evangelizes Samaria and baptizes the Ethiopian Chamberlain (8:4-40).
2. Conversion of Saul (9:1-30).
3. Expansion of Christianity (9:31).
4. Peter at Lydda and Joppa (9:32-43).
5. Conversion of Cornelius and gift of the Spirit to the heathen (10:1-48).
6. Discussion at Jerusalem of Peter's preaching to the Gentiles (11:1-18).
7. The church at Antioch founded (11:19-26).
8. Collection to the poor in Jerusalem (11:27-30).
9. Persecution and death of Herod Agrippa I. (Chap. 12).

IV. Christianity on its Way to Rome and the World (Chaps. 13-28).

1. Paul and Barnabas sent out from Antioch (15:1-3).
2. First missionary journey of Barnabas and Paul (13:4-15:35).
 - (a) On Cyprus (13:4-12); (b) At Antioch in Pisidia (13:13-52); (c) At Iconium (14:1-7); (d) At Lystra (14:8-20); (e) At Derbe and return to Syrian Antioch (14:21-28); (f) Jerusalem conference (15:1-35).
3. Second missionary Journey of Paul (15:36-18:33); (a) The churches revisited (15:36-16:5); (b) Journey into Europe, at Philippi (16:6-40); (c) At Thessalonica and Berea (17:1-16); (d) At Athens (17:16-34); (e) At Corinth (18:1-18); (f) Return to Antioch in Syria (18:19-21); (g) Paul's fourth visit to Jerusalem (18:22).
4. Third missionary journey (18:23-21:16); (a) In Galatia (18:23); (b) Apollos at Ephesus (18:23-28); (c) Paul at Ephesus (19:1-41); (d) In Macedonia and Greece (20:1-6); (e) At Troas (20:7-12); (f) On his way to Jerusalem (20:13-21:16).
5. Paul's arrest and troubles in Jerusalem (21:17-23:11).
6. At Caesarea in imprisonment; appeared before Felix and Festus (23:12-26:32).
7. Journey to Rome and shipwreck (27:1-28:16).
8. Paul preaching in Rome (28:17-31).

Topics for Research

1. The evidence for the Lukan authorship.
2. The character of Luke as a historian.
3. The cosmopolitan spirit of Acts.
4. The chronology of this period—how ascertained, and results.

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PART III

The Epistles of Paul

CHAPTER IX

THE HISTORICAL BACKGROUND OF PAUL'S CHRISTIAN CAREER

Since Paul lived and wrote so long ago, and in a world so different from ours, in order to understand him and his writings, we must study the world in which he was born and reared. We must know the commercial, intellectual, moral, social, and religious conditions which formed the atmosphere breathed by this illustrious man of the first century, while he was in the process of development from childhood to maturity.

1. *The Roman World.* The Roman Empire covered the most of Europe, much of Western Asia and North Africa. It included in its domain the countries of Italy, Greece, Macedonia, Thrace, Spain, Gaul (France), Britain, Germany, Asia Minor, the provinces in the Tigris and Euphrates valleys, etc. The dominion of the Cæsars extended from Britain and Germany on the north, to the province of Africa on the south; from the Tigris and Euphrates rivers on the east, to the pillars of Hercules on the west. Indeed, all the enlightened world had been subjugated by the Roman armies and fleets. Before the days of Paul Augustus had consolidated the Roman Empire, and peace and unity prevailed throughout the known world. We see the hand of Providence at work in uniting the nations of the earth under one mighty government and in one common speech, thus paving the way for the extensive missionary operations of the apostle to the Gentiles.

While Paul was a youth in 14 A. D. Tiberius succeeded Augustus on the throne and reigned for 23 years, dying a year or two after Paul's conversion. Caligula reigned only 4 years, but tried to press emperor worship upon the Jews of Palestine and Alexandria. Claudius then reigned 13 years during which time he decreed that all Jews should leave

Rome. Nero succeeded Claudius in 54 A. D., the year Paul began his third missionary tour. He was a wild extremist, voluptuous, and intent on pleasure. He cruelly murdered his mother, condemned Seneca, persecuted Christians, and at last committed suicide. It was under Nero that Paul suffered his years of imprisonment in Cæsarea and Rome, and at last went to the block.

There were Roman roads from the capital city of Rome northward and eastward into the provinces of Germany, Britain, Spain, and Gaul; also from Egypt to Western Asia. There were also sea routes from Alexandria in Egypt to the west coast of Asia Minor, to the southern coast of Europe, thus putting the three continents in close communication. The usual modes of travel were by sailing vessels, on foot, and on donkeys, and so the Roman world in Paul's day did not live face to face with each other as do the nations of the world in the twentieth century, who enjoy the privileges of steam and electricity, the telegraph and the telephone, the daily paper, the wireless, and the radio. As to commerce, regular trade routes had been established between the large cities in the various parts of the empire—Rome, Alexandria, Ephesus, Corinth, Tarsus, etc. The unity of the Empire fostered a growing commercial spirit.

After three centuries of linguistic assimilation, from Alexander on, the Greek language, in Paul's day, had become the common language of all the provinces. Even in Rome itself Greek was spoken on the streets, in its homes, and in its shops. The Latin still remained the language of law, but Greek was the language of commerce, literature, and philosophy. Paul himself spoke Greek, as well as Aramaic.

There were two kinds of provinces: the imperial, governed directly by the emperor, and the senatorial, ruled especially under the advice of the Roman senate. The governor of the former was called the *proprætor*; of the latter, a *proconsul*. Luke, in Acts, carefully preserves this distinction. The policy of Rome toward the provinces permitted them to worship their own gods; towards the Jews it was usually favorable, except in the reigns of Caligula and Claudius and Nero, who permitted them to be severely persecuted. The Roman

officials in the provinces were usually favorable to Paul and protected him as a Roman citizen.

In the time of Paul the morals of the empire, both at home and throughout the provinces, were at a low ebb. Marriage had lost its sanctity and divorce was common. Lucretius and other Latin writers of the period paint lurid pictures of crime and immorality everywhere. Paul gives a graphic delineation of Graeco-Roman morals in Rom. 1:21-32. The stoic philosophy, represented by such distinguished ethical teachers as Seneca, a contemporary of Paul, could not check the tides of lasciviousness. Men had lost faith in their gods and so had no exalted standard of right and good. Epicureanism was the regnant philosophy of the day. Pleasure was the chief end of living. The Romans spent a large portion of their time in the theatres and amphitheatres. Greed for gain was also regnant in this age. Slavery of the lowest type prevailed.

2. *The Jewish World.* In the time of Paul there were two types of Jews: Palestinian Jews, often called Hebrews, who, as to religion in the time of Paul, were divided into three great sects, the Pharisees, the Sadducees, and the Essenes; foreign born Jews, called Hellenists or Grecians, including all the Jews born outside of Palestine. These foreign born Jews were usually loyal to the law of Moses and the Scriptures in general, though they were not so strict in their loyalty as the Palestinian Jews. Hellenistic ideas in philosophy, religion, morals, and literature somewhat influenced the Jews born and reared in other lands. The travel of the Jews in the dispersion, and their contact with the world of culture and philosophy, broadened their ideas and sympathies. The Hellenistic Jews all spoke Greek, while the Palestinian Jews usually spoke Aramaic, although many also spoke Greek. It is to be noted that the hand of Providence used the Hellenistic Jews to pave the way for cosmopolitan Christian missions. They helped to stem the tide of Greek and Roman immorality throughout the empire. Paul, Barnabas, and Apollos, Hellenistic Jews, became Christianity's greatest promoters.

3. *The Christian World—Stephen Anticipates Paul.* It was not long after Jesus had ascended before two wings of Christianity were developed, the intensely Jewish and the lib-

eral Hellenistic leaders. The early apostles were intensely Jewish and did not fully grasp the universal spirit of Christianity. Their loyalty to the law was too warm, and their prejudices against the Gentiles were too strong to permit them to enter at once enthusiastically on the giving of the gospel to all the nations. Stephen was the first great head of the Hellenistic wing. He taught that religion was a spiritual matter and that men could worship God anywhere as well as in the temple. He seems to have taught that men did not have to keep the law of Moses in order to be saved. He was Paul's forerunner, the morning star to the great missionary apostle, who taught a world-wide Christianity.

It is to be noted that before Paul enters the arena of missionary operation, Philip had evangelized Samaria and baptized the African chamberlain; that Peter, because of a special vision from God, had been induced to evangelize the Roman centurion, Cornelius, and other Gentiles in Cæsarea. At the same time the extreme Judaistic party in the church was demanding circumcision and loyalty to Moses. But the Hellenistic wing led by Stephen had leavened the lump and paved the way for the life and labors of the apostle Paul.

4. *Paul's Birth and Education.* He was born at Tarsus, a leading Roman city of Cilicia (Ac. 21:39). He had a double name, Saul (Hebrew) and Paul (Roman). He learned at home and spoke both Aramaic and Greek. A question that is often asked is, Did Paul attend the university of Tarsus and study heathen literature and philosophy? New Testament scholars are divided on the answer to this question. There is some probability that Paul attended the university of Tarsus and studied Greek literature and philosophy. On the other hand, if he did not, it is sure that he imbibed its spirit of liberal culture and cosmopolitanism. When we come to consider his Jewish training, we are sure that he took a course in the rabbinic college in Jerusalem, under the celebrated teacher, Gamaliel. Here he studied Hebrew, the Old Testament Scriptures, mastered the rabbinic theology and the art of dialectics. His quotations from the Old Testament are mainly from the Septuagint, which fact shows that the Greek Bible was the Bible of his daily study. But in some of his

quotations he shows also a knowledge of Hebrew. Moreover, he quotes from Greek authors at least two or three times, in his epistles (I Cor. 15:33; Titus 1:12), and also in his address before the philosophers of Athens (Acts 17:38). Thus we see that, although Paul's education was intensely Jewish in that it was grounded on the doctrines of his fathers, yet he received the cosmopolitan spirit from his Tarsan birth and Hellenistic training.

5. *His Pharisaism and Roman Citizenship.* He calls himself "as touching the law, a Pharisee" (Phil. 3:5). He was a strict legalist, thinking that righteousness could be achieved by his obedience to the law, written and oral. He regarded Jesus as an imposter, and so persecuted the early Christians. He likely held debates with Stephen and when this first Christian martyr was stoned to death, he held the clothes of the stoners and looked on with approval. Yet he was intensely conscientious as a religious leader. The city of Tarsus, after the Roman civil wars, received the title of Metropolis and the privilege of an "Urbs Libera"; that is, the honor of being a free city (Dio Chrys., *Orations* II, and Pliny. N. H., V. 27). As such, Tarsus had its local ecclesia, or assembly, and its own magistrates who managed its political affairs. It is likely that Paul's father held the municipal as well as the imperial franchise, and so Paul was by birth a Roman citizen and shared all the rights and privileges belonging to this world-honor. There is also some indication that Paul had a considerable knowledge of the Roman law. It is held by some New Testament scholars that the term "adoption" used by him in his epistles is Græco-Roman and not Jewish. However this may be, we can positively assert that in Paul the Hebrew, the Greek and the Roman civilizations meet and blend, and thus we have a man rounded out for the greatest task in the Christian era.

6. *His Conversion.* One of the most remarkable conversions of the early centuries, or of any century, is that of Paul. His conversion is one of the great crises in the early history of Christianity. Christianity had not in reality started outward to the nations of the earth when Paul became a convert to the new religion of Jesus. In the book of Acts there

are three accounts of his conversion, one given by the author in Chapter IX, the second as told by Paul himself, Chapter XXII, in which Paul is making his defense to the Jewish people; the other in Chapter XXVI, where Paul is addressing King Agrippa II.

It is to be noted that these three accounts, in harmony with Luke's historical accuracy, agree in the main points, although there are differences as to details, the time the light appeared, the source of Paul's authority to persecute, the part played by Ananias, etc. There is scarcely any doubt but that this enthusiastic persecutor of the church had for some time been undergoing a gradual change as to his conception of Jesus. This gradual change terminated in the terrific crisis which came to him at midday while he journeyed to Damascus. He had been meditating upon his own inability to obtain righteousness by the deeds of the law and, as contended by Stephen against him, upon the possibility that Jesus of Nazareth was the true Messiah. The fact that Jesus appears to him after His death proves to him that He has risen from the dead. So Paul believes in Jesus as the Christ and the Lord; that is, he commits himself to Jesus for forgiveness and justification (right standing before God), and at once surrenders to become His "bondslave" and to preach to all men the gracious good news. His conversion meant that God is now his Father and that instead of hating he loves, instead of persecuting, he is to preach "Christ and Him crucified." He now loves all men and feels he is a debtor to Greeks and barbarians, to the wise and the foolish.

There is a most vivid relation between Paul's conversion experience and the system of Christian thought afterwards worked out by him and presented in his epistles. As a Pharisee, he had struggled to attain righteousness by the keeping of the law; but he had failed. This failure drove him, in despair, to seek help from the Nazarene. He came to see that he not only received forgiveness, but also righteousness, by his personal acceptance of Jesus. Hence, he afterwards elaborates his doctrine of salvation by grace without the deeds of the law, which is the heart of his theology. His doctrine of man as a helpless, hopeless sinner is also fundamental in his the-

ology. His experience had proved to him that no man could obtain righteousness by keeping the law. If he could not, with all his advantages of training, culture, and moral purpose, no one could. It is likely that he worked out in his own mind, first, this doctrine of man as a helpless sinner, and afterwards elaborated his doctrine of salvation by grace through the simple faith of the sinner in the crucified, risen Christ. Paul's doctrine of the moral life of the saved man, namely, the life of service and sacrifice, is a natural development of such an experience of the forgiving grace of God.

Special Topics

1. The grandeur of the Roman empire in Paul's day and its influence on him.
2. The influence of the Common Greek in unifying the Roman world and in preparing for Paul's missionary work.
3. The proportion of Hebrew, Greek, and Roman influence on Paul.

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CHAPTER X

HIS POLICY AND ACHIEVEMENTS AS A CHRISTIAN STATESMAN

1. *His Early Christian Activities.* After being baptized he went to the synagogue in Damascus and preached Jesus as the Messiah, but the Jews plotted to kill him, and he escaped by being let down by the wall in a basket by the Christians. He retired to Arabia, a desert near Damascus, not to evangelize but to study the Scriptures in the light of his Christian experience, and to elaborate, under the leadership of the Divine Spirit, his "gospel," the outline of his system of thought. On leaving Arabia he went to Jerusalem to "see Cephas" (Gal. 1:18-19); that is, he spent fourteen days in interviewing him as to the earthly life of Jesus. When the Jews again plotted to kill him, his friends interceded and sent him to Tarsus (Ac. 9:26 f).

2. *Barnabas Introduces Paul to Antioch.* This city, the capital of Syria, was on the Orontes, was the third city in the empire, had a cosmopolitan population (Greeks, Romans, Jews, natives) who worshipped pagan gods in many beautiful temples but lived lives of loose morals. Christian missionaries from Cyprus and Cyrene (Ac. 11:19f) planted a church in Antioch out of Greek converts. Soon a great revival got under way and Barnabas went over from Jerusalem to help direct it. But it grew to such proportions that he went for Paul and introduced him as a fellow-minister in the tremendous evangelistic movement. So after five or six years of comparative silence in Tarsus he makes his real debut to his world program.

3. *Antioch Becomes the New Center of Christianity.* Is it not strange that the Jerusalem church, with its privileges of apostolic leadership and pentecostal enduement, ceased to be the real center of progressive Christianity? Not at all, when we remember that two such liberal minded leaders as Barnabas and Paul are giving their time and powers to the evangelization of Antioch and the development of the church in that leading city. Barnabas, the first great leader in Antioch,

was himself a Hellenistic Jew of rare accomplishments and culture. Paul, who became the second leader allied with the spiritually minded Barnabas, was a man of the broadest cosmopolitan views not only of life itself but also for Christianity. With two such splendid leaders, both thinking world thoughts, and Antioch itself a center of world forces, it could not but be that the church in Antioch should now actually become the rallying center from which Christianity started its course to the great Roman Empire; yea, to Rome itself, and to all the world.

4. *The First Missionary Journey.* Barnabas and Paul had been so successful in the evangelistic campaign in Antioch that God called them to go out to evangelize the provinces of the Roman world. According to Ramsay and Burton, this first missionary journey fell in the years 47-49, soon after they had returned from the relief visit to Jerusalem (Ac. 11:29f). Five prophets and teachers in Antioch, Barnabas, Simeon Niger, Lucius the Cyrenean, Manaen the chamberlain of Herod the tetrarch, and Paul, were praying and fasting, and the Holy Spirit impressed them that Barnabas and Paul should go forth as missionaries. After prayer and the laying on of hands, the two missionaries were sent forth.

(1) *On the Island of Cyprus.* With John Mark as their attendant they set sail from Seleucia, the port of Antioch, and dropped anchor at Salamis, on the eastern end of the island of Cyprus. Here they found a large population of Jews and, according to Dio Cassius (68:32, 53:12), they had many synagogues, where they preached the word of God. They passed on throughout the island and came at last to Paphos, on the west end, where lived the Roman governor of the province, Sergius Paulus, a man of remarkable intelligence. The governor, in spite of the opposition of Barjesus, a magician, accepted Christianity.

At the close of the campaign on the island of Cyprus, Paul had so distinguished himself for masterful leadership that he easily gravitated into the leadership of the missionary group.

(2) *Mark Goes Back.* On reaching Pamphylia, John Mark forsook the mission and returned to Jerusalem. The

cause is not known, whether domestic ties, or the extreme difficulties ahead in the mountain travel, or his subordination in the missionary group. From what we shall see later on, his forsaking of the missionary journey was a mistake, but one which he seems afterwards completely to have corrected.

(3) *In Pisidian Antioch Synagogue Paul Preaches His First Recorded Sermon—His Policy Illustrated.* The missionary party did not stop in Perga, one of the two metropolitan towns in the province of Pamphylia. It was situated in the low coast region, and Sir William Ramsay suggests that Paul had malarial fever, and so must hasten to the hill country for the sake of his health. They pushed their way northward and traversed the wild, perilous mountain country, until they came to Antioch in Pisidia. The population of this city was composed of native Pisidians, Greeks, Romans, and Jews. Paul conducted his first preaching service in the synagogue. One is struck with the fact that Paul always begins an evangelistic campaign in the Jewish synagogue, if there is one accessible. Why should the missionary to the Gentiles pursue such a policy? The answer is easily found. The people easiest reached by the gospel, the Jews and the proselytes to Judaism, would naturally be found in the Jewish synagogue. So Paul was simply acting on a wise psychological principle. But contrary to the apostle's expectation, the Jews rejected his message of Jesus as the Christ, and then the missionaries turned to the Gentiles. Notice how adroitly Paul appeals to Jewish history and comes step by step to the climax of his address, that the historical Jesus is the real Messiah. This first recorded sermon of Paul's is found in Acts 13:14-41. Though the address is somewhat like Stephen's address (Acts 7), yet there are distinct Pauline marks in it. Especially in the 39th verse do we find the doctrine of justification by faith, which is the central doctrine in Paul's writings. Strange to say, some extreme critics argue that this verse on justification is an interpolation by a later hand, to show the Pauline mark of the address. But the verse about justification fits easily and naturally into the address and seems to be an essential part of it. In verse 48 Luke describes the results of the sermon by saying that "as many as were ordained unto eternal life believed." But surely this statement does not deny

the responsibility of men to choose Christ and accept His gospel.

The great success of Paul's message in this city so incensed the Jews that they instigated a persecution against the missionaries, who must fly for safety to Iconium.

(4) *In Iconium, Lystra and Derbe.* According to Ramsay, Iconium belonged to the Roman province of Galatia, in the First Century of our era. Because of Paul's preaching, a large number of Jews and Gentiles believed. Unbelieving Jews incited a mob and compelled Paul and Barnabas to flee from the city (Acts 14:8 ff).

They fled to Lystra, founded by Augustus, where was located an important Roman garrison. Paul preached the gospel and healed a lame man. The miracle led the heathen people to worship the two missionaries, Paul as Hermes, and Barnabas as Zeus. Paul was doubtless the leading speaker, and likely smaller in physique, and so was identified with the Greek god Hermes, who inspires to speech, rather than with Zeus, the head of the Greek gods. Paul persuaded the crowd not to worship them, since they were only mortal men. Afterwards the Jews from Antioch and Iconium joined the Jews in Lystra and severely stoned Paul. They even dragged him out of the city and left him for dead. One of the lasting results of work done by Paul in Lystra was the conversion of young Timothy, whose mother was a Jewess, and whose father was a Greek. Luke does not tell us that Paul founded a church in Lystra, but it is quite probable that he did.

Ramsay has demonstrated from his researches that Derbe was a frontier town of a Roman province during this period (41-72 A. D.). Paul preached the gospel here and then retraced his steps to Lystra, Iconium, Antioch, and Perga—all on fine Roman roads. From Attalia, a port city, the party sailed to Seleucia, went up to Antioch in Syria, and reported their success to the church which had become the leading center of the world's evangelization.

5. *The Jerusalem Conference.* There are two accounts given in the New Testament concerning this conference, one by Luke in Acts 15, the other by Paul in Galatians 2:1-10.

(1) *The Acts Account.* Some brethren from Judea taught in Antioch that circumcision was necessary to salvation. This caused a sharp discussion. So Paul and Barnabas, probably appointed by the church in Antioch, go as messengers to Jerusalem to have a final settlement of this matter in the mother church. They were cordially received by the Jerusalem church, by the apostles, and by the elders.

Peter delivers an address (15:7b-11) in which he recognizes how his own experience in dealing with Cornelius pointed to the divine approval of receiving Gentiles as Christians on the same footing with Jews. Paul and Barnabas make a report of their work among the Gentiles and emphasize the work of God's grace (15:12). James, who has probably become the bishop of the church in Jerusalem, also delivers an address in which he, too, recognizes that Gentiles are to be received on an equal footing with Jews. He bases this contention on the experience of Peter and the teachings of Amos.

The parties to the debate, according to the account in Acts, are three: (1) Pharisaic Christians, who demanded circumcision as essential to Christianity; (2) Paul and Barnabas, who represented universal Christianity and its freedom from Judaism; (3) The pillar apostles (although John is not mentioned), who seemed to occupy a mediating position.

(2) *The Galatian Account.* Paul says that fourteen years afterward, he went up to Jerusalem (2:1). The question is, From what point is he reckoning the fourteen years, from his first visit to Jerusalem, or from his conversion? It is probable that he means fourteen years after his first visit to Jerusalem, which is rather confirmed by the Greek expression, "I went up again." This would make the date of the conference about 50 or 51, if Paul was converted about 35 or 36. According to the Pauline account of the conference, the Antioch delegation consisted of Paul and Barnabas, and possibly Titus, although he is not expressly mentioned as a messenger. Paul says the conference originated "by revelation," which means that he was led by the Holy Spirit to resort to the Jerusalem conference. The subject of the debate

was, Should the gospel be entirely free from Judaism, or should it be bound to Judaism?

The parties in the debate are: (1) the Antioch delegation, standing for the gospel free from Judaism and for all the world; (2) the "false brethren," who demanded circumcision for all Gentile converts; (3) the pillar apostles, James, Cephas, and John, who seem to have endorsed Paul before the close of the conference.

The conference decided that Titus the Greek was not to be circumcised. This was to be the universal rule. The conference also decided that the missionary territory was to be divided into Palestine (the circumcision) and the Gentile lands (the uncircumcision), the former territory to be occupied by the Jerusalem apostles, and the latter, by Paul and Barnabas. The Jerusalem apostles endorsed Paul's free gospel and his divine commission to preach this gospel to the Gentiles.

(3) *The Harmonization of the Two Accounts.* As to the time element, Luke does not mention it while Paul is making an argument in which time plays a significant part, and so he emphasizes the time element.

It is explicitly stated in the Acts account that the occasion of the conference is circumcision, while Paul implies it when he says that he did not for a moment consent to the circumcision of Titus. As to the manner of Paul's going to the conference, the parties in the debate, and the decision, there is no conflict, only slight differences in details.

(4) *Significance of This Conference and Paul's Policy.* This conference was the great crisis of the apostolic age. Paul's policy was not to oppose the early apostles but that Christianity should present a solid front against paganism, that the free gospel of grace and faith should be given to all men, and not a mutilated gospel of circumcision supplemented by faith as to the condition of becoming Christians. When the question was settled in this conference that faith only is the condition of reception into the Christian fold, the tide turned for universal Christianity, separate and distinct from Judaism. The break with Judaism was formally made. Christianity had proved at last, under the leadership

of Paul and Barnabas, that it is indeed no new patch on the old garment of Judaism. Christianity is a new religion and is for all the world.

6. *Second Missionary Journey.* With Paul's gospel of grace endorsed by the Jerusalem conference and with a missionary policy of co-operation between him and the early apostles established, he again turns his face to the needy world, and plans a second missionary journey. But dissension between him and Barnabas over taking Mark caused their separation, Paul selecting Silas, a faithful but liberal Jewish Christian. He started overland revisiting Derbe and Lystra. At the latter point he was joined by young Timothy, converted on the previous journey, but before he was admitted to the missionary party, Paul had him circumcised, not because he conceded it was necessary for his salvation but it would be "expedient" as he was to minister in Jewish synagogues.

Paul's policy, at first, seemed to be to finish up the evangelization of Asia. So he attempted to enter Mysia and Bithynia, but the Spirit prevented and he went down to Troas, near the famous Troy of antiquity, where he was impressed in a vision to go to Europe with the gospel. This decision turned the gospel tides westward instead of eastward, and as a consequence Europe and America have become Christian, while Asia has remained pagan. From Troas the party sailed for the Roman province of Macedonia (the birth place of Alexander the Great). He stopped at Philippi, a miniature of Rome itself, founded by Philip of Macedon, and having been a Roman city nearly 200 years. The Roman character of the city certainly appealed to Paul—with its Latin inscriptions. There were so few Jews in the city, they could not afford a synagogue, so Paul visited a prayer meeting on the river bank, made a talk on the gospel and Lydia became the first convert on European soil. Her household also accepted the Lord and were baptized. Her home became headquarters for evangelizing Philippi. For casting the soothsaying spirit out of a young girl owned by a syndicate for financial gains, he and Silas were put in prison. But the jail-keeper and his family at midnight, as Paul and Silas

prayed and sang praises to God, after the jail doors had been shaken open by an earthquake, were converted and baptized. So Paul founded a strong church at Philippi. On learning that the apostle was a Roman citizen, the officials next morning honorably dismissed him from jail, and he and the missionary party went on south to Thesalonica and Berea. At the former he was persecuted, so after founding a church, he escaped to Berea, on the Roman road south into Greece. He preached here in the synagogue and the Jews nobly searched their Scriptures to test the truth of his preaching that Jesus was the Messiah. Paul then went to Athens, the "intellectual Mecca of the world" (McGiffert), the seat of Greek culture and philosophy. Yet Athens was "very religious," for as Pausanias humorously remarked, it was easier to find a god than a man in Athens. They even had one inscription to "An Unknown God." From this text Paul preached to them on Mars Hill the one true God who created everything and made "all the nations of one blood," to worship Him, and at last sent Jesus, His Son, through whom He would judge the world. Two noted persons, Dionysius and Damaris, were converted, but it seems likely that no church was established at Athens. Paul, a keen spiritual psychologist, though not afraid to measure swords with philosophy, felt it was wise to go on to Corinth, the capital city of Greece—a cosmopolitan city, whose people were more receptive than the Athenians, from which center the gospel would radiate to all Greece.

7. Paul's Policy As a Missionary Statesman

(1) His policy was to do pioneer missionary work—"not to build on another man's foundation" (Rom. 15:20). He respected the decision of the Jerusalem conference and would not build on Peter's territory, or on any other man's foundation. His ambition was to find places where the name of Jesus had not been preached.

(2) He kept in close touch with the home churches as supporters of his world-wide missionary program. At the close of each missionary journey (first and second) he returned to Antioch and reported his activities and successes to the church there.

(3) He planted Christianity in the leading provinces, or states, of the Roman empire, in Cyprus and Galatia, on the first journey; in Macedonia and Greece (European states), on the second; in Asia, on the third journey.

(4) As a statesman he saw that cities were the centers of influence, and so he picked the great cities of the Roman world in which to plant churches as torch-bearers for Christianity to the surrounding country and states; for instance, Salamis, Paphos, Pisidian Antioch, Lystra, but especially Philippi, Corinth and Ephesus. The Catholics of later centuries recognized the wisdom of his policy and followed it.

(5) To leave an effective organization in each influential center; that is, to plant a well-organized church for propagating the gospel and maintaining the moral, doctrinal, and spiritual ideals of the gospel. He anticipated John D. Rockefeller in seeing the power of organization.

(6) To help the new converts in directing their church organizations, as seen in the epistles to Timothy and Titus.

(7) To cover the whole world with his missionary campaign. "Paul was cosmopolitan in vision." He wanted to make the world Christian. He loved all men and planned to win to Christ all he could.

(8) To help his converts and churches by writing letters through which he sought to solve their domestic, social and religious problems, as in Thesalonians, Galatians, Corinthians, etc.

Topics for Research

1. Antioch as the center of world missions.
2. The fitness of Paul and Barnabas to be leaders in world missions.
3. The critical significance of the Jerusalem conference.
4. Did Paul really compromise with the Twelve, or they with him?

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CHAPTER XI

I Thessalonians

HIS FIRST EPISTLE—HIS EARLY GOSPEL MESSAGE

We have traced the history of Paul's missionary activities up to the point when he began that marvellous production of letters, or epistles, to his churches, young converts and young ministers.

1. *Did He Write Letters or Epistles?* Deissman¹ urged that there is a sharp distinction between a letter and an epistle, the former being private and for particular eyes to read, the latter being an open letter, a literary letter. Milligan² and Robertson³ endorse this distinction but do not agree with Deissmann that all the Pauline writings are "letters." Nor does Moulton.⁴ The truth of the matter is that Paul's writings are both letters and epistles; that is, they were written for private, personal friends in most instances, as 1 and 2 Thessalonians, Galatians, Philippians, Philemon, etc. But at the same time, they were intended for general reading in the churches to which they were addressed. Especially, it must be noted that Romans, Colossians, and Ephesians do not sound like private letters; they are circular letters, Colossians and Romans especially being written for readers unknown to Paul. Furthermore, the private letters of Paul ultimately came to be read by a general public, and so we are using the word "epistles" to describe Paul's writings.

2. *Paul the Pathfinder in Christian Literature.* James, the author of the epistle bearing this name, who possibly wrote about the same time that Paul wrote his first epistles, is his only possible rival for this honor. But whereas James wrote only one epistle, Paul wrote several, thirteen of which have been preserved, and this entitles him to be called the Pathfinder in the Christian literature composing our New Testament. It must be noted that Paul is not the originator of epistolary literature. Cicero, the Latin author, about one hundred years before Paul, had made the letter an attractive form of literature so that his letters are now a permanent

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1. Bible Studies, '01, 3-59.
 2. Greek Papyri, p. XXXII.
 3. Gram. 70.
 4. Prolegom, p. 27 f.

part of the great Latin literature. Pliny the younger, who made Cicero his model, a little after Paul, also lends dignity to the letter as a form of literature, as his letters are recognized in the body of Greek literature. The Letters of Junius have come to be regarded as a valuable portion of English Literature. The German, French, and Russian literatures also boast of noted letters as conspicuous literary productions. But it must be observed, Paul's epistles have become a valuable and famous part of two of the world's greatest literatures, the Greek and the Christian.

3. *The Fitness of the Epistle as a Vehicle of Divine Revelation.* It must be acknowledged that the epistle was preeminently fitted for the free discussion of the personal relations in Christianity; in particular, to emphasize the fact that the Christian religion is a personal matter, a matter of personal relation between the individual and God through personal faith in Jesus Christ. It was specially adapted for the informal discussion of the fundamental theological doctrines of Christianity, the fatherhood of God and brotherhood of man, the Lordship, Sonship, Incarnation, Reconciliation, Death, Resurrection, and Second Coming of Jesus. Of course there could be no fitter instrument for the discussion of the social principles of Christianity as new conditions presented themselves in the founding of new churches among different peoples in different circumstances—questions of the status of woman, marriage, relations between husband and wife, parents and children, litigation, the relation of the strong to the weak, and love as the dominant social principle.

4. *The Origin of the Church in Thessalonica.* Thessalonica was the second city in Macedonia evangelized by Paul and his missionary party (Ac. 17:4). It was an important city, having been founded by Philip of Macedon and named in honor of his daughter, whose birth occurred on the day of a glorious victory by the Macedonian conqueror. It was a leading commercial center, the Jewish population was large, and the city had a synagogue. The city has continued down to modern times under the name Salonica, which became the seat of tremendous naval operations in the World War.

The church was founded by Paul out of new converts

gained by his preaching. He started his campaign, as was his custom, in the synagogue, but the Jews soon became enraged at his teaching that Jesus was the Messiah, and he seems to have made the home of one Jason his headquarters. The Gentile citizens then flocked to his meetings and most of his converts were pagans. The gospel of Paul was so popular and so many Gentiles were embracing it that the Jews fell upon Jason's house, dragged him out and led him before the court, charging him with giving shelter to and abetting "those who had turned the world upside down," and had come to Thessalonica for the same purpose. The Christians were also charged with treason, for "saying that there is another King, Jesus." It is to be noted that among the converts composing this second church on European soil were "not a few chief women," that is, women of the higher type. Also proselytes, Greeks who had been baptized as converts to Judaism as they accepted the doctrines of one God and the sacredness of the Old Testament scriptures. It was because these were easily reached by the gospel that Paul usually began his work in the synagogue.

5. *Occasion and Date of this First Epistle.* As intimated above, Paul had stopped in Athens. He was deeply disappointed in not being able himself to return to Thessalonica when he heard how the unconverted Gentiles of that city were persecuting their Christian neighbors. So he sent Timothy back to Thessalonica to ascertain their exact condition and to let them know that he was sympathizing with them in their persecutions (2:14, 17, 18; 3:1). While Timothy was on his way to Thessalonica, Paul went on to Corinth, where, in a short time, Timothy rejoined him and reported the steadfastness of the Thessalonian Christians and their beautiful fidelity to Paul and his gospel (3:6-8). It is certain, too, that Timothy also reported their misunderstanding of Paul's position on the Parousia and their grief over their lost loved ones who they felt would not share in the glories of the coming Kingdom.

6. *The Purpose.* What was the design of the apostle in penning this message to the persecuted church in Thessalonica? (1) To pour out his heart's affection for them,

and to express his abiding interest in their spiritual welfare. They were his spiritual children, and his affection went out to these new converts of his gospel. While they are in the midst of such a tremendous struggle, he feels that he must let them know how much he loves them and how he has longed to see them face to face but has been prevented by adverse circumstances. (2) *To encourage them in the endurance of these persecutions* (3:4-4:8). He reminds them in this letter how he had told them in person that they might expect to suffer affliction for the sake of the gospel. He is now exhorting them to be brave and courageous in faith and hope. (3) *He also writes with a didactic purpose.* He learns from Timothy that they distressed because of false conceptions concerning the Parousia, and so he writes to instruct them about this important doctrine. These who have lost loved ones are not to despair of these loved ones since they are to precede the living when, at the Parousia, they enter into the fruition of the kingdom's glory (4:13ff).

7. *The Early Gospel of Paul.* As this is the apostle's earliest literary production, it furnishes us a source-book for studying his gospel in those early years before the battles with the Judaizers were precipitated upon him. Especially, we want to compare his teachings as found here with those recorded in Acts 17:2, 3 and in his epistle to the Galatians and Corinthians (I. Cor. 2:1-5) which give us his teachings just before and after the writing of this first epistle.

(1) Jesus is the Messiah, or the Christ. This was his message immediately after his conversion (Ac. 9:20). "For three sabbaths he reasoned with them from the scriptures—and alleging that this Jesus, whom, said he, I proclaim unto you, is the Christ" (Ac. 17:2, 3). Paul was a Jew and whatever else Jesus became to him, He was always the Christ promised in the Scriptures.

(2) The Necessity of His Sufferings and Resurrection. This is what he preached three sabbath days on which he made the first converts who became charter members of this influential church. "It behooved the Christ to suffer and rise again from the dead" (Ac. 17:3). This is his doctrine of the cross and the resurrection combined, anticipation of

his later expression, "Hold fast the word which I preached unto you—that Christ died for our sins—and hath been raised again on the third day" (1 Cor. 15:2-4).

It must be observed, in Galatians, probably written two to three years later than this his first epistle, he makes prominent the doctrine of the cross. Christ, by hanging on the cross, he writes, became a curse for us and thus redeemed us from the curse, in which doctrine Paul gloried, and prayed that he might never boast of anything else but the cross as his hope of union with Christ and God (3:13; 4:4; 6:14).

But there is not a single reference in First Thessalonians to the cross or the sufferings of Christ, except the indirect statement "Jesus who delivered us from the wrath to come" (1:10). "The wrath to come" is the punishment of sin from which Jesus "delivers" and this last word is closely akin to the word "redeem" (Gal. 3:13; 4:4). Paul says little about the cross in First Thessalonians because the church is distracted and distressed about the Parousia, and so he concentrates upon the latter doctrine rather than the former.

(3) *Divine Election.* That basal teaching of the apostle (see Romans 9; Eph. 1:4, 11; 2:8, 10) is only once mentioned—"knowing, brethren, beloved of God, your election" (1:4). This choice has been made by God the Father, and so is, to Paul, a doctrine of grace and not of terror.

(4) *The Sonship and Lordship of Jesus.* His Christology is assumed and not argued. Jesus is the Lord, in co-ordination with God the Father (1:1) and as Son and Lord He is coming from heaven at the Parousia (1:10; 4:16), and as Lord is to be the goal of our reunion after the Parousia (4:17, "to meet the Lord in the air").

(5) *Faith, Love and Hope*, the immortal trio in Paul's scheme of thought, occur in this order in this first epistle (1:3), since in this epistle he is stressing the Parousia as the object of hope, and so it is fitting to make hope the climax; while in First Corinthians (13:13) love is the climax and the greatest, because there it is the ethical and not the eschatological which is at the front of the screen.

(6) *Toil and industry in the social life* are not only *commended* but *commanded* by the apostle, "Study to be quiet, and do your own business, and work with your own hands, as we charged you" (4:11).

(7) *The Parousia is the return of Jesus to gather His people unto Himself at the end of the age.* In his early preaching Paul magnifies it as the object of the Christian's hope (1; 3, 10) and the goal for which he was "waiting." It is to come unexpectedly as a thief in the night, and as travail upon an expectant mother. As soon as Jesus returns, the dead in Christ will be raised; yea, before the living at that time shall see Him, the dead will be raised and take precedence over the living in meeting the Lord and in entering into that ceaseless union with Him in the hereafter (4:16).

8. *The Line of Thought in Modern English.* Under this head we purpose to give a running statement of the epistles and Revelation. We shall try to disregard all technical, theological language and express the social, religious and the ethical teachings in the everyday English of today.

Paul, Sylvanus, and Timothy send Christian greetings and best wishes to you Thessalonians, now a local body of Christians, in union with God the Father and the Lord Jesus Christ.

We thank God in our prayers for your faith and love and hope which are the results of God's selection of you to be His. We remember with gladness your hearty, joyful acceptance of the good news, although it has caused you much suffering; your turning to the true God from your heathen gods; your expectation of the glorious return of Christ; your catching of our spirit and that of Jesus our Lord; your becoming examples to all the Christians of Macedonia and Greece, so that the story of your Christian faith and living is told everywhere. (chapter I).

Our labor among you was in much affliction after we had been shamefully mistreated at Philippi, but in sincerity and without greed for gain or glory. I was as affectionate as a gentle nurse, yea, as a father, in helping you in your first Christian experiences, toiling with my own hands night and

day, to keep the heathen from accusing me of mercenary motives, and to help you walk worthily of God's call to you to share His future glory.

We thank God also that you bravely endure persecutions from your pagan neighbors, as did the churches in Judea their persecution from the Jews who killed the Lord Jesus, but are now under the doom of God.

Since our separation from you, we have often longed to see your faces, but we have hitherto been prevented by adverse circumstances (chapter 2). Yes, my longing to see you is deepened when I reflect on the glorious return of our Lord, when you will be happy in His presence and I with my converts by and by.

Since we could no longer endure not hearing from you, we sent Timothy to strengthen and comfort you in your affliction, which I told you on my visit, must accompany the Christian life. How glad we were to hear from Timothy that you remember us and stand firm in faith and love! May the Father and the Lord Jesus cause your love to one another and to all men to increase more and more, so that you may be without blame at the glorious return of Christ (chapter 3).

We beseech you, my brothers, to live pure and clean lives, especially to see to it that men enter into the marriage state with pure and honorable motives, not for sensual indulgence. God intended this in His loving call.

Also, love one another more tenderly, for your own conscience teaches you this is right. And be careful to attend to your own business, so as not to be in want yourselves, and that your lives may exert a good influence on those outside.

Do not weep for your loved ones who have fallen asleep in death, for they cannot be robbed of the glory of the coming Savior. When He descends from the heavens they will be the first to see His face, for the very first thing that occurs at His return is the resurrection of our deceased loved ones, and then, after that, those who on that day are alive on the earth will join them in His glory (chapter 4).

We do not know the time of His coming, which will be as unexpected as the coming of a thief or the birth-pangs on

an expectant mother. Therefore, let us watch in faith and love and hope, and ever be ready. Esteem your religious leaders and practice a noble morality, loving and forgiving one another, being at peace among yourselves, praying always, rejoicing ever, being thankful for everything that life brings you, and testing all things that come to you. May God make you perfect until the return of Christ (chap. 5). Pray for us, read this letter to all the members of the local body and may the favor of Christ remain upon you.

General Outline

I. **Salutation** (1:1).

II. **The Personal Portion** (1:1-3:13).

1. His first preaching in Thessalonica (1:2-10).
2. His labors in sincerity and suffering among them (2:1-12).
3. Their enthusiastic reception of his message as the word of God (2:13-16).
4. His desire to see their faces (2:17-20).
5. His joy at the glad tidings brought by Timothy concerning their faith and love and remembrance of the apostle (3:1-10).
6. Benediction (3:11-13).

III. **The Didactic Portion** (4:1-5:24).

1. Exhortation to moral living and sanctification (4:1-12).
2. Comforting them concerning their deceased loved ones, who will share the blessings of Christ's second coming (4:13-5:11).
3. Various exhortations: to respect their leaders, be at peace, be forgiving, helpful, rejoicing, be prayerful, thankful, etc. (5:12-22).
4. Second benediction (5:23-24).

IV. **Conclusion**, in which he asks for their prayers, salutes the brethren, and asks that the letter be read to all (5:25-28).

Topics for Research

1. Why did Paul in his early preaching and epistles make so much of the Parousia?
2. Why did Paul make so little of his doctrines of the cross and justification in his early epistles?

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CHAPTER XII *II Thessalonian*

HIS SECOND EPISTLE—THE PAROUSIA

While Paul is still in Corinth contesting the forces of paganism and Greek philosophy and trying to build a great church in this cultural center, more troubles from Thessalonica thrust themselves upon him. So he must write them another letter.

1. *The Occasion and Date.* Paul was still wrestling with the problems weighing him down in Corinth. But Crispus the ruler of the synagogue accepted Jesus as the Christ and Lord and Paul had had a vision from the Lord assuring him of God's presence with him and of many more converts in Corinth to crown his labors (Ac. 18:8-10). But in the midst of these problems and labors and successes some one either came or wrote a letter telling Paul about a misapprehension of his teachings on the Parousia. That is, some of the Thessalonian Christians had received the impression, either from the preaching or the first letter of Paul, or possibly from some other sources, that the period of messianic blessing had already begun. Consequently they had ceased to work and given up all business plans, and the forces of disintegration now in operation are likely to result in complete social disorder and immoralities.

How long it was after the writing of the first epistle before the writing of the second is not definitely known. Probably not over three months had elapsed before these misunderstandings in the church at Thessalonica had begun to set in motion the forces of disintegration and demoralization. So it is likely that this epistle was written some three or four months after the first one; that is, some time within the first six months of the year 52.

2. *The Purpose.* (1) Paul writes this second epistle to correct the misapprehensions of the Thessalonians concerning the Parousia. They had inferred from his teachings and warnings in the First Epistle that it would be sudden, that therefore it was imminent, yea, at the very door and so there was no need to continue business or any sort of work that

looked to the future. So Paul's first aim is to correct this misunderstanding and give further instructions on the Parousia. (2) He purposed to exhort them *to be courageous faithful, and patient under persecution*, and thus continue to be an influential example of conquering Christianity. (3) He is interested in the social life of the Thessalonians and so writes *to insist upon their preserving a proper moral and social order* in the common relations of life in the city.

3. *The Pauline Authorship.* It has been denied, or at least questioned, by some New Testament scholars, Spitta, Schmidt, McGiffert and a few others, that Paul wrote this epistle. The main ground on which the Pauline authorship is doubted is its style of Greek. These critics say they can perceive in the Greek of the second epistle an imitation of the style of the first one. It is also urged that the eschatology is un-Pauline, since it involves many detailed anticipations of the second coming found nowhere else in the acknowledged epistles of Paul and contains same points in direct contradiction to the simple teachings of the first epistle. It is also objected that the personal relation of Paul to the church is different. In the first, he is tender and loving as a nurse or a father, in the second, harsh and commanding. It is also claimed that the emotional tone is different; that of joy running through the first, while disappointment predominates in the second.

In reply to the assertion that the style is "imitation" Greek, it may be said that there is a striking similarity in the grammatical constructions, vocabulary, and other features marking the language of the two epistles. But this is only a proof of the Pauline authorship, since there is no direct suggestion of interpolations or of copying by another hand or of imitation by a plagiarist. The external evidence is also in favor of the Pauline authorship. As Hayes says, "The external evidence for the second epistle is better than for the first. It is quoted by Justin, Polycarp, Irenæus, Clement of Alexandria, and Tertullian. It is found in the canons of Marcion and the Muratorian Fragment; in Old Latin and Syriac versions. It has been accepted as Pauline by Findlay, Denney, Peake, Moffatt, and most English scholars; by Robertson, Hayes, and most American scholars, by noble

Germans and Frenchmen, as Reuss, Godet, Weiss, Sabatier, Jülicher, Bousset, Zahn, Harnack, et al.

As to the argument from the eschatology, it is easy to see how Paul would express many details concerning the doctrine of the Parousia in this epistle, not found elsewhere in his writings, since it is distinctively his primary purpose in writing it to set the church in Thessalonica right on this doctrine. Surely in an epistle written for that specific purpose, we should expect to find a detailed and rather elaborate exposition of the doctrine. As to Paul's feelings toward the church in Thessalonica, it is more than reasonable that he should be full of joy at the news of their love and fidelity, upon which he wrote the first epistle. It is equally reasonable that he should express disappointment in the second, when he had heard that they were misunderstanding his important teachings and were conducting themselves in such a way as to cause all society to disintegrate and to undermine the very foundation of the church.

4. *Paul and the Parousia.* As his doctrine of the Parousia reaches its climax in this epistle, it is fitting to trace the history of this doctrine from its Jewish source to its climax. (1) *The Jewish Source of the Pauline Apocalypse.* There is an ultimate basis of his apocalyptic teaching as found here, in the Old Testament references to Belial (1 Kings 21:13) the man of lawlessness (2 S. 22:5) and to Antiochus Epiphanes who exalted himself against God (Dan. 11:36). For the details, however, we must go to the later Jewish Apocalyptic writings, Enoch, Ascension of Moses, Sibylline Oracles, to find an elaboration of the doctrine of Belial or anti-Christ, the apostasy or the insidious operations of the man of lawlessness, with the later belief that Messiah would come, clash with these powers of evil and ultimately "destroy them with the breath of his mouth." (2) *But Paul adds a few Christian touches to his doctrine of the Parousia*, and sanely omits the wild Jewish speculations as to a definite historical program to be carried out prior to the Parousia. He refers to the first coming of the Messiah, to the return of Christ at the end of the age; that is, the coming of Messiah to the Jews, is to Paul the Parousia, or coming of the glorified Christ. Not Israel by nature but all true believers in

Jesus as the Christ, to Paul, are to be the sharers of the glory of the Parousia. (3) *History of the Pauline Apocalypse*. In the very first of the apostle's written messages we find this doctrine, and find it made more prominent than his doctrine of the cross and the resurrection of Christ (1:10; 4:16-20; 5:1-10). Moreover, he had undoubtedly preached it in Thessalonica, since the church, as soon as he left, fell into false speculations about the Parousia. But in the second epistle to this church, as the occasion of misunderstanding and perversion of the doctrine demands it, the apostle gives us his elaboration of the doctrine—the anti-Christ is to come and exalt himself and lead men to believe a lie rather than the truth; some restraining power is to check him and prevent the utter collapse of the church and the progress of good; the contest rages on until the Parousia when Christ will conquer all evil. But we must notice Paul shrinks from giving a definite historical program to be carried out prior to the Parousia.

His faith in the Parousia is expressed (though not so emphatically and elaborately except in 1 Cor. 15) in the major epistles (Rom. 8:11-15; 1 Cor. 15; 2 Cor. 5, etc.) and also in the imprisonment epistles (Phil. 1:21; 3:20; 4:5), but here it seems to recede in his thinking, except as the hope of the historical return of Jesus expressed in his very last message. (2 Timothy 4:8—a crown which the Lord the righteous Judge shall give me on that day" (the Parousia).

(4) *Meaning of the Phrase, Man of Lawlessness*. The favorite Protestant view is that it means the papacy and its corruptions. An extreme modernist view is that it is not prediction at all but only speculation by Paul, based on Jewish apocalypse (Boussett, et. al.). Others think it refers to Nero or Caligula, or some other Roman emperor. The most probable view is that it refers to some outstanding Jewish opponent of Christianity, or to persistent Jewish opposition to Christianity, and that the restraining power is the Roman government.²

(5) *Permanent Value of the Doctrine*. Paul used it as an appeal to higher moral and spiritual living. Although

2. See Hayes, *ib.* 172 f.; art. *Thess.*, *Sec. Epis. to, Int. St. Bib. Encyc.*; Sheldon, *N. T. Theol.*

in the early epistle he seems to have believed, or at least hoped, that he would live until the Parousia, he certainly abandoned that hope (cf. Eph. and 2 Tim. 4:8). Not even Paul dogmatized on the subject or brought out any millennial schemes. So the only permanent value of the doctrine to Christians is its inspiration to higher living.

General Outline

I. **Salutation** (1:1-2).

II. **Thanksgiving for their progress and the Apostles' comfort to them in their persecution** (1:3-12).

III. **Their misapprehension concerning the Parousia corrected** (Chap. 2).

1. The Parousia is not to be at once (2:1-2).
2. Some events must precede the Parousia, the coming of the man of Lawlessness, his restraint, etc. (2:3-12).
3. The Apostle thanks God that it is the divine purpose that they should be saved and sanctified unto the obtaining of the glory of the Parousia (2:13-14).
4. Benediction (2:16-17).

IV. **Conclusion.**

1. Requests them to pray for his deliverance from evil plotters (3:1-12).
2. He prays for them to be faithful and patient but is optimistic (3:4-5).
3. He exhorts busy bodies to go to work, for only the workers have a right to eat (3:3:1-12).
4. Exhorts to brotherly love (3:13-15).
5. Benediction (3:16).
6. Autograph and greeting (3:15).

5. *Main Teachings Stressed.* In addition to the central teaching on the Parousia, the fatherhood of God and the Lordship of Jesus, we note the following teachings: (1) Persecution is a natural attendant of Christian loyalty and devotion (1:5). (2) Election from all eternity by Divine grace (2:13) made more prominent here than in First Thessalonians. (3) Christian living is moral and social; not mere assent to a creed but the maintaining of clean lives and upholding the social order with toil and cooperation.

6. *The Line of Thought in Modern English.* Paul, Sylvanus, and Timothy send Christian greetings and best wishes as gifts from God. We thank God for your faith and love and endurance of persecution at the hands of your

pagan neighbors. This patient endurance of such persecution but proves that you will receive rest and reward with us at the coming of Christ, but that your enemies and all the wicked shall suffer punishment by being separated from the glorious presence of God (chap. 1).

But, my brothers, we beg you not to get the impression that our Lord Jesus Christ is on the eve of coming, as though I taught it in person, or wrote it in my first letter to you. Do not let anyone deceive you, for the man of lawlessness, who exalts himself against God, and arrogates to himself Divine prerogatives, must first run his course in history, then be restrained by some world power, but at last, after attaining his full power in leading men to believe a lie instead of the truth, he will be slain by the power of the coming Savior.

We thank God, my brothers, that from all eternity He chose you to obtain deliverance from sin in this world, which is to be expressed in lives of purity, and a final deliverance at the coming of Jesus, the Savior. May the Lord and Father comfort and strengthen you in every good word and work (chap. 2).

We insist that you have no fellowship with the disorderly; that is, with those who stop working and idly look for the coming of Christ. Remember our example among you, and let the busybodies go to work or stop eating. Do not have intimate fellowship with such. Do not treat them as enemies but warn them as brothers. The Lord give you prosperity, and may His ceaseless favor rest upon you all (chap. 3).

Topics for Research

1. The Jewish apocalypse as a source of Paul's doctrine of the Parousia.
2. Did Paul change his mind as to the time of the Parousia? If so, why?
3. Can Paul's scheme in (2:1-12) be fitted into any modern millennial scheme?

Bibliography

Same as in previous chapter, except add:

Art. Parousia in Bib. Dicts.; also art. Apocalyptic Literature (Jewish) in same.

CHAPTER XIII *To Galatians*

HIS THIRD EPISTLE—THE GOSPEL OF FREEDOM IN A NUTSHELL

This is Galatians, one of the second great group of Paul's epistles. The first group, which we have already considered, consisted of the two epistles to the church in Thessalonica. The second group consists of the epistle to the Galatians, the first and second epistles to the church in Corinth, and his masterpiece to the Christians in Rome. These four are sometimes called the great doctrinal epistles, because the fundamental teachings of the apostle Paul are elaborated in them. The first group of epistles is not marked by the presence of great doctrines. As we have seen, they were merely practical discussions of living problems in the church at Thessalonica. The only extended doctrinal discussion found in these early epistles is that on the Parousia in the second chapter of the second letter.

1. *History of the Judaizing Heresy.* Paul is face to face with the Judaizers. Whence did they come? What is their origin? (1) Pharisaism the ultimate source of this false teaching. The Pharisees held that righteousness is a human achievement; men win right standing with God by keeping the law, written and oral. Especially must circumcision, the sign of God's covenant with Abraham as father of the chosen nation, be strictly observed, if one would win the favor of God. Some of these Pharisees, like Paul, were converted to Christianity, but, unlike Paul, they still held on to circumcision as essential to justification. (2) False teachers appear in Antioch. Not long after the fires of the great evangelistic movement began to consume the pagan unbelief, and out of pagan converts to build a great church in Antioch, the Judaizers from Jerusalem insidiously began to counteract the success of the gospel of freedom by saying, "Except ye be circumcized after the custom of Moses, ye cannot be saved" (Acts 15:1). Paul then took the problem to Jerusalem for conference with the early apostles (Acts 15; Gal. 2). In the main, the gospel of freedom won, but its opponents did not concede defeat. (3) They follow

Paul into Galatia. They seem to have told the Galatians that Paul was not an apostle, because he had never seen Jesus, and that his gospel was incomplete because he did not include circumcision. (4) A little later these same Judaizers tracked Paul to Corinth and made it imperative for him to write Second Corinthians to defend his apostleship (Chs. 10-12). In Romans we find no trace of them. But they likely precipitated Paul's arrest, imprisonment in Caesarea and Rome, and so ultimately his martyrdom under Nero.

2. *The Occasion of Galatians.* According to a statement by Luke in the eighteenth chapter of Acts, Paul had left Corinth and sailed for Syria with a vow on him. On the way he stopped at Ephesus, landed at Caesarea, went up and greeted the church at Jerusalem, and then went down to Antioch. As to how long Paul was in Antioch at this time we have no means to ascertain exactly. The writer of the book of Acts tells us that he spent "some time" in the home city before he started out on his next missionary campaign. It is possible, and in fact probable, that while Paul was resting in Antioch he received news from Galatia that the Judaizing teachers had followed him into Galatia and were seeking to undermine his apostolic authority and his gospel (1:6; 4:11). These false teachings of the Judaizers drew forth from the apostle this sharp, vehement expression of his divine call to the apostleship and of the essential nature of his gospel centering in the doctrine of justification by faith only, without the deeds of the law.

3. *The Date.* We have implied above that the epistle was written about 54, just before Paul began his third missionary journey. It is just to say that there is not at all a unanimity of view as to exactly when the apostle wrote this epistle. A few scholars regard it as the earliest production of the apostle's pen. Even the great German conservative, Zahn, thinks that Galatians is the first epistle written by Paul. Koppe also puts it first. Professor B. W. Bacon also places it among the early epistles of Paul. Professor McGiffert of Union Theological Seminary also puts it very early, between the first and second missionary journeys, about the year 51.

On the other hand, Kohler and Schrader regard it as the last of Paul's epistles. Thus we have the two greatest extremes as to the dating of this first great doctrinal epistle. Perhaps the most common view is an intermediate date, somewhere from 55 to 57. Among the modern New Testament scholars we may mention Weiss, Holtzmann, and Lipsius, who place the epistle very early in the Ephesian residence; that is, at the beginning of the third missionary journey, which would be about 55. Perhaps most of the scholars would say that the epistle was written from Ephesus during Paul's campaign in this city. But there are many objections to this view. Many things point to its composition at Antioch before the third missionary journey began. According to 4:13, Paul had already visited the Galatians the second time before writing this epistle. If the churches in Pisidian Antioch, Lystra, Derbe, etc., are the Galatian churches addressed (which is probable), the second visit of Paul to Galatia was the visit which he made to them on his second missionary journey mentioned in Acts 16:6. But according to Acts 18:23 Paul visited Galatia a third time at the beginning of the third missionary journey, and so the date could not be after the beginning of the third missionary journey. From all these considerations the probable date is about 54, just before Paul went out on his third missionary journey.

4. *The Purpose.* The apostle's purpose in writing Galatians was: (1) *To counteract the baneful influence of the teachings of these Judaizers.* They were teaching that circumcision was necessary to salvation; that the gospel, to be genuine, must include the teachings of the law. These teachings were exactly the opposite of what Paul had taught the churches of Galatia, and such teachings were liable to undermine the churches themselves and defeat the very purposes of the gospel itself. (2) *To defend his own apostolic authority.* These Judaizers had told the people of Galatia that Paul was not a true apostle because he had never seen the Lord in the flesh. Paul writes to show that although he had not had the pleasure of seeing Jesus in His earthly career, yet it had been the pleasure of God to reveal His Son in him, and to call him to His apostleship. (3) *To set forth the*

fundamental teachings of the gospel as he held it. The basal doctrine of the gospel is justification by faith only, without the deeds of the law. It is to be noted that this epistle has the same theme as the great letter to the Romans, although in the latter the apostle elaborates the doctrine of justification more fully. (4) *He also purposed to show that the justified man will keep the moral law,* will bear the fruit of the Spirit, bear the burdens of the weak, and never grow tired of doing good to all men; that being justified by faith without the deeds of the law, logically leads to good works and moral living.

5. *The Readers Addressed.* But who are the readers addressed by the apostle in this epistle? There are two theories as to the answer to this question. The old theory is that Galatia is the extreme Northern province where lived the strong and sturdy Gauls who had migrated from the West in the third century B. C. This was the old theory that has been held through all the centuries and is so eloquently championed by Bishop Lightfoot in the introduction to his commentary on Galatians (to which the reader is referred). The new theory is what is called the South Galatian theory. Those who hold this theory think that Galatia is the Roman province of Galatia and includes Pisidian Antioch, Iconium, Lystra, and Derbe, the churches evangelized by Paul on his first missionary journey. This theory was first made prominent among English scholars by Sir William Ramsay. His arguments for this view are as follows:

(1) We have no account in the New Testament of Paul's evangelizing North Galatia, unless Luke refers to it in Acts 16:6, which is extremely doubtful.

(2) We hear nothing of churches in North Galatia, in the early Christian literature, until near the close of the second century. There cannot be found a single reference in the writers of the latter part of the first century and the first three quarters of the second century that would prove the existence of churches in North Galatia. This is an argument from silence and is not conclusive. But coupled with other weighty arguments it must be conceded its due weight.

(3) It was Paul's policy to evangelize the provinces of the Roman Empire, and he seems to be familiar with Roman geographical terms. Therefore, it is likely that he uses Galatia in the Roman sense. Now we know from secular history that Galatia was a province of the Roman Empire from 25 B. C. and embraced just that territory in which are located Pisidian Antioch, Iconium, Lystra, and Derbe.

(4) The churches of Galatia are not represented in the great collection referred to by Paul in First Corinthians, sixteenth chapter, and in Second Corinthians, eighth and ninth chapters, unless Pisidian Antioch, Iconium, Lystra, and Derbe are a part of Galatia. Thus we have a rather strong probability that the South Galatian theory is true, and that the Galatians are the members of the churches in Pisidian Antioch, Iconium, Lystra, and Derbe, who had received the gospel from him in person on his first missionary journey. This theory is held by Perrot, Weizsacker, Hausrath, Weber, Paulus, Bottger, Mynster, Niemeyer, Shenkel, Stenk, Zahn, Pfeleiderer, O. Holtzman, Von Soden, Renan, Sabatier, Randall, Sanday, Peake, Askwith, Gifford, McGiffert, Hayes, Bartlet, Shaw, and Rackham.

6. *Literary Characteristics.* This is one of the most striking religious literary productions in all literature. It is remarkable for (1) *Its Unity of Theme.* Paul drives his thoughts on a single track—justification by faith in Christ apart from the law. His apostleship and his gospel are inextricably bound up in the same theme. As Hayes puts it, "Galatians marches straight ahead like a battalion on parade." (2) *Merciless severity.* Instead of his usual "thanksgiving," he bursts into an "Anathema" on the Judaizers (1:6). He never praises the Galatians but he addresses them as "O foolish Galatians." Ramsay lists "fifteen" faults for which Paul denounces them. (3) *Vehement Language.* It is a "Mountain stream in full flow." Sabatier says: "Unfinished phrases,—rabbinical subtleties, audacious paradoxes, vehement apostrophes pour on like surging billows." Hayes says: "The epistle is an overwhelming tidal wave—he wishes these people (Judaizers) would go a step further and cut off

(apotemno) not the foreskin alone, but the whole offending member." Farrar expresses it: "Every word is a thunderbolt." No wonder it fed the fiery soul of Luther in his fight with the papacy. (4) *Full of Antitheses*—Paul and Peter, the law and the gospel, liberty and bondage, flesh and spirit, faith and works, circumcision and the cross, Christ and the world, life and death, etc. (5) *Logical*. It is bristling with proofs of his Divine appointment as an apostle and of his having received his gospel "by revelation from Christ." He uses deductive and inductive argument, historical and experimental proofs. Next to Romans it is a masterpiece of logic. (6) He ties justification by faith *on to the Old Testament*. Abraham was justified by faith and Habakkuk prophesies "The righteous shall live by faith." So Paul says, "I am in harmony with the law and the prophets. My message is no man's thinking; it is God's unchanging plan for saving men."

General Outline

I. Introduction (1:1-10).

1. Salutation (1:1-5).
2. Paul's rebuke of the churches and his astonishment at their defection (1:6-10).

II. The Personal Portion (1:11-2:21).

1. The proposition to be proved: Paul's gospel came by revelation from Jesus Christ and not from men (1:11-17).
2. Proof: (a) He could not have received it from the Twelve, for it was three years before he went to Jerusalem (1:18-24). (b) His relation to the Twelve fourteen years later in Jerusalem against such a supposition (2:1-10). (c) His collision with Peter at Antioch another evidence (2:11-21).

III. Doctrinal Portion—The Relation of His Doctrine of Justification by Faith to Judaism (3:1-4:31)

1. The experience of the Galatians at conversion (3:1-5).
2. Only believers are true sons of Abraham (3:6-9).
3. God's original plan to bless by faith and not according to the law (3:10-12).
4. The law satisfied in Christ (3:13-14).
5. The priority of the promise to the law (3:15-18).
6. The promise to Abraham and the law compared (3:19-22).
7. The inferiority of the condition under the law (2:22-4:11).
8. Affectionate reception of him by the Galatians (4:12-20).
9. The allegory of Ishmael and Isaac (4:21-31).

IV. **Practical Exhortation** (5:1-6:10).

1. Liberty in Christ means, not license, but bearing the fruit of the Spirit (Chapter 5).
2. Bearing one another's burdens and supporting religious teachers (6:1-10).

V. **Conclusion** (6:11-18).

7. *The Line of Thought in Modern English.* I, Paul an apostle, not by human but by Divine authority, and all with me, wish you spiritual blessing and prosperity from the Father and our Lord Jesus who, according to the Father's plan, sacrificed Himself to rescue us from the evil of this world, to whom be glory for ever and ever.

I am surprised that you, O my recent converts in Galatia, are so quickly giving up the gospel of freedom and are about to go over to the Judaistic message of spiritual thralldom, which is not a gospel at all. Though an angel from heaven should preach it, there is no genuine gospel except the good news you received from me.

1. My career as a Pharisee, a Pharisee who excelled my contemporaries in my devotion to the traditions of the fathers, and who in this devotion persecuted the church, shows that God must have taken the initiative in my reclamation from such a career and my appointment to the position of an apostle. The church and the early apostles hated me, but God purposed from my birth to reveal His Son in me and that I should preach Him as the good news to the nations.

2. My retirement into Arabia for the first three years of my Christian life also proves that I did not get my message of good news or my apostleship from men. I was alone with God in those early years, and from Him alone could I have received my message of good news and my apostleship.

3. My slight acquaintance with the early apostles in Jerusalem, when I went to interview Peter for fifteen days, about the life and ministry of the Lord Jesus, is another proof. My acquaintance with these apostles was too slight and the time of my stay with them too short for me to have received my message of good news and my apostleship from them (chap. 1).

4. My relations with the apostles at the Jerusalem conference also show that, instead of my receiving anything from

them, they received from me. They agreed to my contention that neither Titus nor any other man should be circumcised in order to become a follower of Jesus Christ.

5. My rebuke, at Antioch, of Peter, who played the hypocrite by refusing to eat and associate with Gentile converts, because Jewish Christians had come from Jerusalem and were watching him, and who even drew away Barnabas, a special friend of mine, and one of the great leaders in the world-wide missionary campaign, proves that the head apostle in Jerusalem did not contribute anything to my message, the message of freedom, which maintains that men do not attain to right standing with God by their own good deeds but by personal trust in Jesus Christ (chap. 2).

Indeed my message centers around the Divine method of man's attaining to right standing with God. This method is not by keeping the law but by personal trust in Christ. I base the correctness of this method on the following reasons:

1. Your experience in beginning the Christian life proves that you were forgiven and entered into favor with God when you trusted Christ as your medium of right standing with God.

2. Abraham, the father of the Jewish nation, obtained right standing with God in the same way, and every man, Jew or Gentile, who trusts in the promises of God through Christ enters into the blessed relation of sonship with the Father.

3. In fact, God's original plan with men was, that they should obtain this right standing with Him, not by the law, but by faith, for He says under the old covenant, "The righteous shall live by faith."

4. Yea, Jesus Christ, by hanging on the cross for us, bore the curse which we could not bear. By trusting in Him as our curse-bearer we obtained the blessing of sonship along with Abraham.

5. The law system was not given to bestow upon men right standing with God, but as their tutor to bring them to Christ for His teaching. Hence all, Jews or Gentiles, bond or free, males or females, stand on the same footing before

God, and all alike may become sons of God by trusting in Christ. Such in their baptism symbolically put on the new life in union with Christ (chap. 3).

6. The status of the man under the law system may be compared to that of a minor under age; that of the believer in Christ under the faith system, to that of a son who possesses and enjoys all his father's possessions. The status under the law system is intended to lead up to the faith status where men trust in the Son, whom the Father sent when historical conditions were ripe, by letting Him be born into the world as the Son of Man, that men, through Him, might become the sons of God. On becoming sons you received the Spirit of His Son, whereby you could look up to God and cry, Our Father. Surely, then, as sons of God you will not allow yourselves to be enslaved under the bondage of the law system. Yet, I am fearful that some of you will do so.

7. My brothers, I beg you to remember how you received me as an angel from heaven, when first I told you the story of Christ. You had such faith in our message and such affection for us that you would have plucked out your very eyes and given them to us, if occasion had demanded. The Judaizing teachers are only flattering and deceiving you. They do not love you as I do. They want to count you as adherents to their party of Judaistic Christianity. Oh, I wish I could be with you and be assured that you are now as loyal to the good news of grace as when you first received it!

8. Let me illustrate your exalted status of free men in union with Christ. Abraham had two sons, Ishmael, the son of Hagar the slave, and Isaac, the son of Sarah, his wife. As Ishmael did not enjoy the blessings of Abraham's home, but must be cast out, so must it be with the adherents to the law method of right standing with God. But as Isaac was the child of promise, so we all who become sons through faith in Christ are heirs of the spiritual promise. As Ishmael persecuted Isaac, so his descendants now persecute the children of promise who are made free in Christ Jesus (chap. 4).

Therefore, I beg you to stand firm in this freedom which Christ has given you. If anyone is circumcised, and thus proves that he is trusting in the law method, he must keep

the whole law, if he would possess right standing with God. Whoever seeks thus to attain to right standing with God is completely cut off from the method of grace by trusting in Christ. Oh, who did hinder you who were running so beautifully the race of Christ's freemen? But I still have confidence in you that you will resist the bewitching voice of false teachers and continue in the beautiful race.

If you want to keep the law, love one another, for this is the summing up of the whole law. Walk in the Spirit and bear the fruit of love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control, and do not yield to the appetites of the flesh by working fornication, lasciviousness, enmities, envyings, drunkenness, and such like (chap. 5).

Tenderly counsel him who falls under the power of temptations, bear the burdens of the weak, and thus keep the law of God. Contribute a portion of your material goods to your religious leaders, who pour forth spiritual treasures into your lives. If you sow thus to the Spirit, you will reap a spiritual harvest; if you sow to the lower appetites by sensual uses of your money, you will suffer the corruption of your moral life. Do not mock God by disregarding His law for the right use of money. So let us never get tired of doing good, but let us keep on using our time to help others, especially, our suffering Christian brothers, for the day of reward is surely coming:

The false teachers glory in the number of their disciples, but let me never boast except in the cross of Christ, which severs my relation to the world and binds me to Christ my Savior and Lord, thus making of me a new man. Then let my enemies be silent, since I gladly suffer for Christ and carry scars branded on my body for His sake. The gracious power of the Lord Jesus keep your spirits, my brothers.

Topics for Research

1. The origin and history of the Judaizing heresy.
2. The spirit and style of Galatians.

3. Paul's certainty of being right in his teaching as based on his experience in conversion.
4. The arguments for the South Galatian theory.

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CHAPTER XIV

I Corinthians

HIS FOURTH EPISTLE—SOLVING THE PROBLEMS OF CHURCH LIFE ON HEATHEN SOIL

Paul is now facing another great crisis in the career of his Christian statesmanship. In this fourth epistle he is grappling with Greek culture and philosophy; also with pagan licentiousness and sensuality of the lowest types, and that backed by heathen religions.

1. *The city of Corinth.* Before noting the events of Paul's life on the third missionary journey, during which time he wrote this practical but statesmanlike epistle to the church in Corinth, let us take a historical peep into the city itself and then into the history of the church to which this document is addressed.

Old Corinth—the Corinth of the classical period—was an illustrious city, in every respect surpassing even Athens. It was the capital of the Doric states and the heart of the Achean league. Pindar sang its praises and Thucydides wrote its history, but Lucius Mummius at the head of the Roman armies in 146 B. C. burned the city to the ground—that is, everything that could be burned. But many of its beautiful statues, cornices and columns in marble remained until 46 B. C. Then Julius Caesar laid the foundations of New Corinth. He colonized it with veterans and freemen and it grew into a great city—like Chicago after its devastating fire. It soon became the capital of the Roman province of Greece. Its location made it a center of land and water commerce, east and west, north and south, and so it became one of the richest cities in the empire. Its rapid money making attracted thousands of Jews, so that the population was more or less cosmopolitan as modern Chicago or New York.

The city was notorious for profligacy, dishonesty, debauchery, and drunkenness, so that "To live like a Corinthian" became a popular saying for living a dissolute life.¹ Farrar calls it the "Vanity Fair of the Roman Empire." It had a large floating population, especially of sailors and

1. See Farrar, *Messages of the Books*, 210 f.; Hayes, *ib.* 192.

traders from other lands. Over two-thirds of its population were slaves, and the majority of its other third lived in luxury, licentiousness, and sensuality. It was here that Paul, from actual daily observation, painted in Romans his black picture of pagan immorality and sensuality.² Even the religion of Corinth lent its endorsement to immorality and sensuality. The guardian goddess of the city was Aphrodite Pandemos, the goddess of lust and love, in whose temple one thousand young women, as her priestesses, lived in daily impurity and indulged in lascivious dances at the public festivals. The rites of Syrian Astarte, imported, also added to the sensuality of its citizens, whose very worshippers were fornicators, adulterers, effeminate, abusers of themselves with men, thieves, drunkards, revelers, and extortioners.³ What a flood of light these historical conditions throw upon the problems Paul had to meet even in the church in Corinth!

2. *The Founding and Growing of the Church in Corinth.* Paul, on his second missionary journey, lodged with Aquila and Priscilla, Jews who had been driven out of Rome by the emperor's decree. These, with Crispus the ruler of the synagogue, and Titus Justus, whose home became headquarters for the church, became charter members of this church. Perhaps, Chloe and Stephanas, householders, and Gaius, a man of means who later entertained Paul, were among the first members. Erastus, the city treasurer, soon joined them. But most of the members came from the middle class, or from the poor, or even from the slave population.⁴ Not many from the higher walks of life in Corinth were converted and united with the church.

Paul remained here a year and a half and preached and taught and grappled with the problems of vice and heathen religion. Doubtless, hundreds believed in his gospel and were baptized into the brotherhood—Greeks, Romans, Jews, and possibly a few from other nationalities. This helps us to see how difficult it must have been to preserve unity and to foster brotherhood in the Corinthian church.

2. Rom. 1:26 ff.; also 1 Cor. 5:1; 6:9-20; 10:7-8; 2 Cor. 6:14-7:1.

3. 1 Cor. 6:9-10.

4. 1 Cor. 1:26 ff.

It is to be noted that Paul did not win to Christ the famous Gallio, the charming, cultured, popular brother of Seneca the philosopher, who is now governor of Greece with his capital in Corinth. When Paul, accused by hostile Jews, was arraigned before Gallio's court, as soon as he found out that the charge was of a religious nature, he dismissed the case, and never heard the gospel from Paul's lips.⁵

3. *Paul and Apollos.* After Paul's eighteen months' stay in Corinth, in which he founded a strong church, he went up to Jerusalem, and greeted the church there, then went down to Antioch in Syria, where he spent some time and wrote the letter to the Galatians, which we described in the previous chapter. After revisiting Galatia and Phrygia, Paul located in Ephesus, the capital of the Roman province Asia, from which center he carried on a splendid evangelistic campaign for three years in the third missionary journey, 54-57.

Before passing to the further events in Paul's life, we must pause to consider his relation to Apollos, and the relation of the two to the church in Corinth. Apollos was a learned Alexandrian, was able in the Old Testament Scriptures, and an eloquent speaker. He was the opposite of Paul in his style of preaching. He was only imperfectly instructed in Christianity when he came to Ephesus. He was better instructed by Priscilla and Aquila, and then became an eloquent preacher of the gospel in Ephesus and Corinth. His eloquence appealed to many of the Greeks at Corinth and became one occasion of division in the Corinthian church, although Paul never intimates that Apollos is personally blameworthy in the matter of its factions.

4. *Paul Baptized the Twelve in Ephesus and Preached There.* On reaching Ephesus Paul found twelve disciples of John who seemed not to have been true disciples of Christ, since they had not so much as heard that the Holy Spirit had been given. Paul told them the story of Christ, baptized them, laid his hands upon them, and then they received the power of the Holy Spirit. As hinted above, it seems very probable that these twelve men were only disciples of John and had

5. Act 18:22 ff. See Hayes, *ib.* 198 f.; also Renan, *St. Paul*, 225.

not been subjects of a real spiritual experience in the personal acceptance of Christ as Savior. Hence, Paul baptized them again, since their first so-called baptism was administered on apparently improper subjects.

He preached in the synagogue the first three months of his stay, but on the arising of opposition from the Jews he made his headquarters in the hall used by one Tyrannus, who was either a philosopher or a rhetorician, teaching a class in this hall at certain hours in the day. In this hall Paul continued to discourse on Christianity for two years, so that, not only in Ephesus, but in all the province of Asia, both Jews and Greeks heard the word, and large numbers of them accepted the gospel. Many churches were founded, in Colossæ, Laodicea, and perhaps many others in various parts of the Asiatic province. He also wrought many mighty miracles. For the biblical description of this great campaign, see the nineteenth chapter of Acts.

5. *Paul's Relation to Corinth at This Time.* But during all this period of his activity in Ephesus, Paul kept in close touch with Corinth, the significant center of Christianity, not only in Greece but in all Europe. We can trace at least the following communications between Paul and the Corinthian church during these years:

(1) *A Second Visit.* It is likely that Paul made a second visit to Corinth, which came not between our first and second Corinthians, but before the writing even of our first letter to the Corinthians (see II Cor. 2:13; 13:1). The apostle no doubt made this visit to rectify existing errors and to promote unity in the church.

(2) *A Lost Letter.* In Paul's first letter to the church, that is, the first letter in our canon, he refers to a letter which he had previously written to the church (See I Cor. 5:9). Paul likely wrote this lost letter concerning the same problems for which he made the second visit.

(3) *News From Chloe's Household.* About this same time Paul tells us that members of the household of Chloe came to Ephesus and told him that there was a four-fold division in the church at Corinth (See I Cor. 1:11).

(4) *He Sends Timothy.* After hearing this sad news, and probably before writing our first letter to the Corinthians, the apostle sends Timothy to harmonize the contending parties and rectify all existing errors (See I Cor. 4:17). But Timothy was not able to cope with the contending factions in Corinth.

(5) *A Letter and Three Messengers from Corinth.* Some time after the above incident Fortunatus, Stephanus, and Achaicus came from Corinth to Ephesus and it is likely that they, as messengers of the church, bore a letter in which the church asked the apostle a number of questions concerning marriage, the eating of things offered to idols, spiritual gifts, etc. (See I Cor. 16:1-18; also 7:1).

5. *The Occasion and Date of First Corinthians.* The circumstances out of which grew this letter seem to be as follows: the church in Corinth, cosmopolitan in membership and constituted by representatives from various social strata, had become divided into four factions, the Pauline party, the Petrine party, the Apollos party, and the Christ party. As hinted above this news was borne to the apostle by members of the household of Chloe. The church had also written the letter, to which we alluded above, asking an answer to certain questions. The news brought by the household of Chloe and the letter from the church in Corinth constitute the circumstances demanding the writing of our First Corinthians. Paul felt that the very existence of Christianity in Corinth was being threatened and that the evils must be corrected and the church united, or his labors there would prove in vain.

It is likely that most of Paul's stay in Ephesus was past before the various communications mentioned above had been completed. So we would place the composition of this letter toward the close of his residence in Ephesus, about the year 57.

7. *The Purpose.* The design of the apostle in writing this intensely practical letter was: (1) *To correct the evils existing in the church at Corinth* concerning the incestuous person, litigation, eating things offered to idols, the observance of the Lord's Supper, etc. He had a burning moral pur-

pose to save the church from the gross sensuality and licentiousness characteristic of the citizens of Corinth. (2) *To bring about the unity of the church*—to unite the four factions into one great body in Christ Jesus. (3) *To secure the co-operation of this great central church in the work of benevolence and evangelization* (See 16:10-12).

8. *Literary Characteristics.* (1) *Its Practical wisdom.* It deals with questions and problems that naturally arose in a Christian society composed of former pagans steeped in immorality and sensuality. Especially prominent are issues affecting women, the family, purity of the sexual relation, social conduct as related to the state, the courts, and society in general; Church services as related to popular customs (use of the veil and long hair by women); the eating by Christians of meat dedicated to pagan deities, etc. In this epistle Paul shows himself a real statesman with spiritual wisdom to cope with every issue that arises on pagan soil. (2) *Its Greek atmosphere.* Here Paul is Greek as well as a Jew. His vocabulary, nearly 1,000 Greek words, one-fifth of all used in the New Testament, allusions, illustrations, and figures of speech smack of Greek ideals, customs, and games. He uses many words common in Greek thought; wisdom, philosophy, the wise, the foolish, mystery, and many illustrations from Greek architecture, games, racing, boxing, self-control in training, temples, the crown, Greek courts, excellency of language, eloquence, etc. In this epistle occur 103 words peculiar to itself, 68 classical, most of the rest in use in the Koinee. Paul likely went to the games, witnessed the racing and boxing, and the conferring of the pine leaf crown upon the victors. Possibly he occasionally sat in court and observed the injustices perpetrated there. His condemnation of pride and boasting reveals his reaction against the Greek disposition.⁶ (3) *Its Logical Order.* In this epistle Paul rarely "goes off at a word," as in Galatians, Romans, Ephesians, etc. He imitates, although unconsciously, Thucydides and Demosthenes in the orderly announcement of the topics discussed. In Chapter 15 he shows himself the logician in thought and powers of reasoning. (4) *Its Style.* It is the simplest and most direct found

6. Kennedy, *Sources of N. T., Greek*, 88ff.

in Paul's epistles. Sentences are not involved as in Galatians, 2 Corinthians, Ephesians, etc. He is calm and cool, and writes in a charming style of simplicity which rises to the beautiful in Chapter XIII (on love), and even to the sublime in Chapter XV (on the resurrection). Though not eloquent and a rhetorician like Apollos, Paul here shows himself a good writer of simple literary Koinee.

9. *Its Main Teachings Catalogued.* (1) God is the Father. (2) Jesus Christ is the Son, mediate Creator, Saviour, Lord. (3) The Spirit only can reveal to men spiritual truths and realities. (4) The cross is the power and wisdom of God for saving men. (5) The resurrection of Jesus is a basal truth proved by unanswerable arguments. (6) The resurrection of Christians logically follows as a fact which inspires present hope and activity. (7) As Adam is the head of natural mankind, Christ is the head of spiritual mankind. (8) Personal purity is demanded by the logic of Christian truths. (9) Marriage is the basic social institution but should not be entered into in times of "distress." (10) Separation of unbelieving and believing husbands and wives is discouraged for the sake of the unbelieving consort and for the good of the children. (11) Private differences among Christians should be settled, not in civil courts, but in Church conferences. (12) Each Christian must respect the "weak" conscience of his brother and practice nothing that leads him to sin. (13) Love is the greatest spiritual gift, prophecy, second to it. Our spiritual gifts vary but we are "to profit" in the development of the individual, for the care of one another, and for the unity of the Christian "body." (14) Women may pray and prophesy in the church, but must properly respect good social order (not do things placing them in the ranks of harlots, as shaving the head and putting off the customary veil). (15) The Lord's Supper is to be observed in order and solemn recognition of the body and blood of the suffering Saviour. (16) The first day of the week (Sunday) is the day of worship. (17) Systematic and proportionate giving is enjoined upon every Christian.

General Outline

- I. **Introduction** (1:1-9).
 1. Salutation (1:1-3).
 2. The Apostle's thanksgiving (1:4-9).
- II. **The Evils Reported by the Household of Chloe** (1:10-6:20).
 1. The factious spirit condemned (1:10-4:20).
 - (a) The facts stated as to the four parties (1:10-17).
 - (b) The factious spirit forgets that Christian teachers are given by the wisdom of God (1:17b-3:4).
 - (c) The factious spirit overlooks the real function of Christian teachers as founders, planters, and waterers, under God the fruit giver (3:5-4:16).
 - (d) Epilogue as to the factious spirit—mission of Timothy and the coming of Paul (4:17-21).
 2. The incestuous man and the false attitude of the church toward him (5:1-13).
 3. Litigation in heathen courts forbidden (6:1-11).
 4. Fornication denounced (6:12-21).
- III. **Paul's Reply to the Letter From the Corinthian Church** (Chapters 7-14).
 1. Concerning marriage (Chapter 7).
 2. Concerning things offered to idols (8:1-11:1).
 - (a) Eating foods offered to idols legitimate but not expedient (8:1-13).
 - (b) His own example in waiving personal rights in ministerial support (Chapter 9).
 - (c) Warning from the Old Testament against pride and self-conceit (10:1-13).
 - (d) Argument from the Lord's Supper (10:14-22).
 - (e) Christian liberty must be under the control of love (10:23-11:1).
 3. Women must pray and prophesy veiled or with long hair (11:2-16).
 4. Disorders in observing the Lord's Supper corrected (11:17-34).
 5. Instructions concerning spiritual gifts (Chapters 12-14).
 - (a) They vary in different people (Chapter 12).
 - (b) Love the greatest of all the gifts (Chapter 13).
 - (c) Prophecy greater than the gift of tongues (14:1-25).
 - (d) Exercising these gifts in the assembly (14:26-36).
 - (e) These instructions concluded (14:37-40).
- IV. **The Resurrection:** Its proofs and its significance to Christian people (15:1-58).
- V. **Conclusion:** The collection, his anticipated visit, visit of Timothy and greetings (16:1-24).

10. *The Line of Thought in Modern English.* Paul, an apostle by Divine appointment, and Sosthenes, send Christian greetings and best wishes to the church of God at Corinth.

I thank God for His blessings on you, and for your spiritual attainments unexcelled by other churches in many things; that you are waiting for the promised glory of Christ at His coming.

I beseech you, my brothers, to have no divisions among you. I have heard from the kinsmen of Chloe that there are four parties in your church, one following Paul, another Apollos, another Peter, and another with the exalted title of the Christ party. This is unthinkable, for Christ cannot be divided, and so His body should not be. I am glad that I baptized only a few in Corinth, Crispus, Gaius, and the family of Stephanus. The Lord sent me to evangelize and not to baptize, and so I formed no personal relations which could justify the engendering of such factions.

And Christ sent me to preach the cross in the plain speech of an earnest man, not in the thrilling rhetoric of the orator, lest the cross, which is the power of God, should be robbed of its efficacy. For since the world through its philosophy had failed to find out God's love and wisdom, it was God's good pleasure to rescue men from sin by the preaching of this very message. Still, the message of the cross is a snare to the Jew and foolishness to the Greek, but it is the power of God for the rescue of men from sin. So this good news of the cross has appealed, not to the educated and those high in authority, but to the poor and even to the slave. You Corinthians are examples of how Jesus Christ can give wisdom and power to rescue from sin and all its vices. So let no one boast except in Christ our Lord (Chap. 1).

My message to you Corinthians was Christ crucified. But remember that this message includes a wisdom, a wisdom that is not of the earth but of heaven, the secret, now made known; of the loving purpose of God to reclaim the lost world by means of the cross. No human powers could ever discern this heavenly philosophy. Only the Spirit illumines our souls and helps us to understand the secrets of God's rescuing love. We who are spiritually minded understand the thought and purpose of Christ (Chap. 2).

I could not count you as men of maturing spiritual growth, because of your factious disposition, which is the mark of

the lower and not the higher man. Remember that your spiritual teachers are nothing but vehicles for bringing the truth, and God alone produces spiritual results in reclaiming the lost and training the rescued.

Christ is the only foundation for hope and character. The quality and number of good deeds we do determine the reward we receive at last. If our deeds are not of a lasting nature, we shall receive no reward.

Do not forget that you are the habitation of God's Spirit, and if you corrupt with factions or immorality the house in which the Spirit lives, you must suffer loss.

Stop being conceited and become as fools, that you may ascribe all glory to God and not to your religious leaders, for they are only a part of your universal, spiritual possessions—life, death, things present, things to come, the world, sufferings, and homelessness.

We spiritual leaders are trustees of God's love and truth and must be faithful in handling them. I am not disturbed by the criticisms of men, but long to pass God's examination of my work. So you stop criticizing God's ministers and wait for Him to do so.

Especially do I apply this principle to Apollos and myself, who suffer and toil as examples of gentleness and humility. In your conceit you think you have reached the top and enjoy to the fullest Christ's kingdom. I wish you had, and I was there with you; for we apostles are a gazing-stock to men and angels on account of our poverty, toil, and endurance under insult and persecutions, but you seem to care not a straw for any of these things.

I do not wish to be severe; I write as your spiritual father, for such I am, and beg you to imitate your father. So I have sent Timothy, and I hope to come later myself, to help settle the troubles in your church. (Chap. 4).

The news comes to me that you tolerate the most inconceivable form of fornication in that you permit a son to cohabit with his step-mother. Instead of rebuking him, and being humiliated over such abominable immorality, you actually boast of such deeds. He who commits such immorality

should be put out of the church (I have already voted, though absent), for two reasons: such a person acts like leaven to corrupt the whole church, while the discipline of exclusion would punish the sin and purify the spirit of the offender. This does not mean that you should have no business or other social relations with such—only that you must keep the church pure (Chap. 5).

Will any brother go to law with his brother in the heathen courts to be judged by unrighteous men? Certainly not, for Christians shall join with the Lord in passing the final sentence upon the unrighteous and the fallen angels. It is better to be defrauded by your brother than to secure your rights in the courts of the wicked. Let the church tribunal settle all such matters between its members.

The body is for the Lord and not for the gratification of its passions. Avoid harlotry, because such a sin defiles the body and puts the sinner on a par with the harlot. You are members of Christ's body and so cannot consistently be in fellowship with harlots. Shun this sin because you were purchased by Christ and so belong to Him in holy service (Chap. 6).

As to the question of marriage about which you ask, it is better for a man to have no relations at all with women. Yet, it is better to marry than for the sexes to have illicit relations with each other. If men and women marry, let them be true to each other in all things and perform all duties, physical, sexual, etc., to one another. If they separate for religious purposes, it must be only temporary and with a definite understanding on the part of both, lest one or both be tempted and fail in self-control. If men, virgins, and widows maintain self-control, they would be happier to stay unmarried, as I am.

I do not suffer the final separation of a husband and wife. Let not even the believing husband or wife leave the unbelieving consort. The unbelieving partner may be elevated and reclaimed by the influence of the believing one. The children also have a better religious influence if only one parent is a Christian. Yet I lay down the universal principle that it is better in these times of peril for all men and women to remain

in whatever domestic or social relationship they find themselves. Although the Lord in person had no teaching on this subject, yet the Spirit impresses me that virgins and widows should not marry in these times. They are entirely free to devote themselves exclusively to pleasing the Lord. Still I concede that marriage is the basal social institution and to marry is right and a moral necessity (Chap. 7).

As to buying food from the common market where it is furnished as an offering to idols, there is no harm in the practice itself. An idol is nothing at all, and yet some men are weak in the faith and think that idols are real, and in such cases eating food offered to idols is a sin. We must not grieve the conscience of our weak brother by this practice. This is the universal rule: I will not do anything that causes my brother to sin, even though the thing may be right in itself.

I live up to this principle in my apostolic liberty. I have a right to marry but I refrain. I have a right to demand support for my ministry, for God has ordained that preachers of the good news shall be supported by those whom they serve. I support myself, although I am free to do anything that is right. I bring myself into subjection to others, adjusting myself to the Jew or Gentile, to the weak or the strong, that I may win them to Christ. I must preach because God has called me to do so, and yet I will do it cheerfully and win the prize at last. I am running in life's race, and to reach the goal in honor and win the prize I forego my personal privileges, beating down my lower passions and letting the higher principles reign. Christian liberty must not be abused. Remember the example of ancient Israel. The idolaters, fornicators, and murmurers were slain, but the true followers were loyal to Moses. Liberty does not mean license to do evil, for it is not fitting to eat of the Lord's table and the table of demons too. Follow this universal principle: Be charitable to others and practice that which edifies your brother and do not seek your own pleasure or profit.

Follow me in these matters as I follow Christ. We must observe the same principle in worship and in eating the Lord's Supper. It is fitting, according to social customs, for

women to pray and prophesy veiled with long hair and for men to do so without such a veil. It is a shame for women to worship with clipped heads and thus assume the role of street harlots.

The supper is to show forth the Lord's death with a view to His second coming. If you do not recognize the Lord's death as you eat the bread and drink the wine, you will suffer spiritual loss. Let the rich and poor partake of the supper together in loving brotherhood (Chaps. 8-11).

In the matter of gifts we all have different spiritual gifts from God. The church is a spiritual body, and as the physical body has various members with different functions, so are we in Christ's body. Let not the least honorable members minimize their place in the spiritual body, for God puts the greatest honor on our most uncomely members.

As to speaking with tongues, or in spiritual ecstasy, it is a gift inferior to prophecy. Prophecy is the utterance of an intelligent spiritual message from God. It edifies our brother, while speaking with tongues blesses only the speaker. But love is the greatest of all the gifts, miracles, faith, or hope, it gives quality to the other graces, is the mightiest dynamic to moral, social and spiritual achievements; endures all things, accomplishes all things, is always optimistic; it will never fail, but in heaven, along with faith, will give us perfect knowledge of God and truth and one another, for it will bring us "face to face" with all persons and with all spiritual realities.

In summing up our teachings on the gifts: Let there exist a proper proportion and a beautiful decorum in their exercise. Especially let the women, as Providence intended, remain in silence and subordination in the expression of these gifts in the public assembly (Chaps. 12-14).

As to the resurrection of the dead concerning which you have doubts, it is one of the chief elements of my message which I received from Christ. Indeed, the two vital elements of the good news are the death and resurrection of Christ. I have investigated the evidence for the resurrection of Jesus and I find that He did appear to Peter, to the Twelve, to

over five hundred at one time, to James, again to all the apostles, and last of all to me as one who had become an apostle out of date.

Now if Christ arose, it cannot be asserted that the resurrection is impossible. On the other hand, if there is no resurrection at all, then Christ did not rise. But if Christ has not risen our religion is an empty thing and we are false witnesses, for we have claimed that He did rise. Moreover, there is no forgiveness in a mere dead Christ. It is the living Christ, who once died, that now forgives sin. If Christ did not rise, we Christians are of all men most pitiable, since we suffer in this life and have no future life of reward. But Christ did rise and become the spiritual head of the race as Adam is the natural head. As all the race died in Adam, so all believers live in Christ and will rise from the dead as He did. As He conquered death in his own case, He will conquer the grave for all His followers. His resurrection is the pledge that all who believe in Him shall rise. Even the false practice of some of your people in baptizing the living on behalf of the dead, proves our natural belief in the resurrection. The resurrection is necessary in order to give the suffering Christian another life in which to reap the rewards of his suffering here.

The new body will be a spiritual one, not subject to pain or sorrow or corruption. In the last day the dead in Christ shall rise first, and the living Christians shall be changed and fitted for a spiritual mode of existence. Then all shall shout in triumph, O Death, where is your sting! Therefore, my brothers, toil on and suffer on in the hope of the resurrection and a blessed future (Chap. 15).

Finally, I exhort you to look after the collection for the suffering Christians in Palestine. Let each one of you on each Lord's Day lay by a certain amount according to his material prosperity. I am coming after a while to see you, but I must stay at Ephesus until Pentecost. Receive Timothy as my co-laborer. Apollos will come by and by. I am glad that Fortunatus, Stephanus, and Achaicus came to see me and cheered my heart. The churches of Asia greet you. Aquila,

Priscilla, and all greet you. My own greetings to you. If any man does not love the Lord Jesus, let him be accursed. O Lord, come. My love to you all in Christ Jesus.

Topics for Research

1. The conflict of Christian ideals with pagan ideals.
2. Christianity as a social dynamic in the world.
3. The unethical practices of pagan religions as illustrated in the cults of Aphrodite and Astarte in Corinth.
4. The superior qualities of love.
5. The resurrection a basic doctrine in Christianity.
6. The Lord's Day as the day of Christian worship.

Bibliography

Arts. Corinth, Corinthians, First Epis. to, etc., Int. St. Bib. Encyc.; HDB.
 Farrar, ib.; Zahn, ib.; Peake, ib; Moffatt, ib.; Hayes, ib.; Camb. Bib.; Expos. Bib.; EGT.; ICC.

HIS FIFTH EPISTLE—HIS PERSONAL DEFENSE

1. *His Last Days In Ephesus.* Paul's last days in the city of Ephesus were crowded with opposition and confusion. His gospel had undermined the manufacturing business of Demetrius, who made images of the goddess Diana for the use of her worshippers. So Demetrius called a meeting of all his tradesmen, especially those employed directly in the business and insidiously appealed to their religious sentiments. He reminded them that Paul's preaching was undermining the worship of Diana which was so popular in Western Asia. His real opposition, however, was a personal, financial hostility to Paul. Because of the preaching of the apostle, the business of selling images of Diana was "coming into disrepute." This harangue, being a combination of economic and religious elements, threw the city into an uproar. Paul was as fearless as a lion, and wished to rush into the theatre, into the midst of the people, in defense of the truth. The Roman Asiarchs, who were friendly to Paul, saved him from the vicious and destructive mob. The mob was quieted by the town clerk, doubtless a Roman official. After the uproar ceased Paul sent for the disciples and bade them farewell, and set sail for Macedonia, whither he had sent Timothy and Erastus just before the opposition of Demetrius. Luke tells us that Paul had a plan at this time for visiting Jerusalem on leaving Ephesus, and then Rome itself. But the pressure on account of the troubles in the church at Corinth turned his face westward.

2. *New Developments in Corinth.* The First Epistle may have contributed toward the unification of the church, but it is sure that its reaction on the Judaizers was to increase their hatred of Paul, and so caused them to turn on him their mightiest guns of opposition. They not only denied his apostolic authority (12:11; 5:16; 3:1), but began to ridicule his personal appearance, his bearing, his speech, his teachings, and even attack his character. They said, "His bodily presence is weak" (10:10). That is, he is "a comical, crooked, Jewish dwarf," as Hayes puts it.¹ Then they said, he lacked

1. 1b. 233.

dignity of bearing. He affected to be lowly and abased himself more than is necessary (10:1). They said his "speech is rude"; it is "of no account" (11:6; 10:10). That is, his thought had no substance to it and his language was really vulgar. They liked neither the manner nor the matter of his preaching. Observe, Longinus did not agree with these critics of Paul, for in his list of great orators he put Paul first among them.² As to his teachings, they said, it is "veiled" and "hidden" (4:3). He handles the law "deceitfully" claiming to revere it but actually repudiates it (4:2). He actually "corrupts" the word of God (2:17). He does not preach the true gospel or the real Jesus (11:4). He actually, they say, preaches *himself* and not Christ (4:5).

As to his character, they accused him of being fickle (1:15-17); a coward, not daring to face them (10:9, 10, 11, cf. 13:1, 2); of using carnal weapons, violence, etc., against them (10:3-6); of being a braggart, always boasting of his authority and achievements (3:1; 5:12; 10:8, 10, 13, 15, 18); of craftiness and underhanded methods (12:16-18); of embezzlement in fleecing the church with the great collection (8:20-23; 12:16-19); of being demented (5:13; 11:16-19; 12:6-11); of being forsaken by God (4:8, 9; 12:7-9). These slanders against Paul and their underhanded plottings to undermine his character, his work, his teachings, and his authority, furnish the historical background for the writing of Second Corinthians.

3. *The Occasion and Date of Second Corinthians.* Before leaving Ephesus Paul had heard of the troubles in the church at Corinth and had sent Titus to the Grecian capital to correct these persisting evils and to persuade the church to submit to his authority and gospel. Titus delayed his return until after Paul had left Ephesus. On leaving Ephesus Paul went down to Troas hoping to meet Titus in the coast town with some news from Corinth (See II Cor. 1:8-9). But Titus still delayed, and Paul was so burdened over the condition of the church in Corinth that he could not preach at Troas, although a wide door of opportunity was open for him. The apostle was so restless and anxious that he could not re-

2. Hayes, *ib.*, 236,

main in Troas and so sailed to Macedonia, where Titus met him and reported the condition of affairs in Corinth. The news brought by Titus was in the main good. The majority of the church had endorsed Paul's gospel and submitted to his authority. On the other hand, a minority of the church seem to have followed the Judaizing teachers. The report of Titus at first filled the apostle's heart with joy and a sense of triumph for his gospel. Yet the persistence of the Judaizing element left traces of sadness and sorrow in his rejoicing heart. These are the circumstances out of which grew our Second Corinthians.

It is likely that only a few months elapsed after the reception of the first letter before these difficulties came to a head in the church in Corinth. This climax of the difficulties led to the sending of Titus, and his report became the occasion of writing the second letter. These events need not cover more than three or four months, and so the most probable date of this second letter to the Corinthians is the summer or fall of 57.

4. *The Purpose.* What was the purpose that moved the apostle to write this strange, impassioned, vehement letter? His design was: (1) *To express his joy over the victory of the universal gospel in the capital city of Greece.* He feels that now his gospel has demonstrated its power to cope with the culture and philosophy of Greece, and with the immorality and sensuality of paganism. His joy knows no bounds at such a triumph of the gospel of grace of which he and his missionary group had been such staunch and incessant supporters. (2) *To express his personal interest in the church at Corinth.* He had been promising them to make a personal visit, but hitherto he had delayed in the fulfillment of this promise. His enemies seem to have accused him of being afraid to come. Paul assures them that he is just as bold in their presence as in their absence, and that the real reason for his refraining from making the personal visit, was that he might avoid being too severe in his dealings with them. He wanted to come in joy and not in sorrow. This letter was written to explain all these personal matters. (3) *To defend*

his apostolic authority against the criticism of the Judaizing teachers. He realized the persistent opposition which the Judaizers would still maintain in spite of their defeat by the great majority in the church. He knew they had not acknowledged their defeat at the Jerusalem conference, or in Galatia, so he is sure they will try again to stage a comeback. So he feels that he must deal a last triumphant stroke at these false teachers by proving to them, in written document, and to all concerned, that both his gospel and his apostleship are Divine in origin and authority. (4) *To insist on the church's completion of the collection* to the suffering Christians in Judea and to vindicate his own methods and honesty in the matter.

5. *The Genuineness of This Letter.* We need not pause long enough to discuss the Pauline authorship of this strange but strong letter. Even the Tübingen school, headed by Baur, conceded the Pauline authorship of this letter. All modern scholars, even of the most radical type, excepting a few Dutch scholars, accept the apostle Paul as the author of this masterful letter. The historical conditions implied in the letter are intensely Pauline, since they reflect the struggle between Paul and his Judaistic opponents. Again, it is inconceivable what purposes could have been achieved by the invention of such a line of historical circumstances by a forger. The letter breathes the very atmosphere of the life and struggles of Paul. None but the apostle Paul could have written such a striking and triumphant letter.

6. *Its Unity.* This is a question on which the scholars are not by any means unanimous. Although the most of modern New Testament scholars think that Paul wrote this letter, many of them do not think he wrote it all at one time. Many suppose that it is the result of piecing together two, three, or even more, of Paul's genuine letters, written on different occasions and for different purposes. The basis of argument against the unity of the letter is that Chapters 1 to 7 describe the reconciliation of the church to the apostle, while in Chapters 10 to 13 he is defending his apostolic authority as if the church was still hostile to him. But it is psychologically possible to explain Chapters 10 to 13 as a part of the letter. They may be conceived as forming a natural con-

clusion to Chapters 1 to 7. In the first seven chapters Paul describes his victory, but before he closes the letter he feels the weight of the opposition and recognizes the persistence of his enemies. Hence the conclusion of the letter with an unanswerable defense of his apostolic authority. He is rejoicing over the victory but feels that one more masterful stroke would guarantee beyond all question the certain duration of this triumph. As to the collection Chapters 8 and 9, they could easily be fitted into this personal, practical, apologetic letter. The apostle's mind would naturally turn to this great collection as he continued to rejoice over his recent triumph in Corinth. The collection was to him a means of perfecting a fellowship between Jewish and Gentile Christians, and this new victory of universal Christianity would naturally suggest to him the collection and its results in securing an international brotherhood of Christians. As to the section 6:14-7:1, a hortatory passage against the fellowship of the good with the evil, it is easy to explain the insertion of this passage as a parenthesis in which the apostle feels that he must emphasize the necessity of a high and holy fellowship in the church, in the face of this splendid victory of the gospel of grace. The modern scholars who have questioned, or are questioning, the unity of this letter, are Semler, Clemen, Hausrath, Lipsius, Von Soden, Pfleiderer, Brückner, König, Krenkel, Cramer, Cone, Mackintosh, Randall, Plummer, Peake, Moffatt, Scott, Bacon, Adeney, Kennedy, and a few others. On the other hand, a large coterie of distinguished New Testament scholars not only accept the genuineness, but also the unity of this second letter to the Corinthians—Holtzmann, Hilgenfeld, Bey-schlag, Kloepper, Weizsacker, Sabatier, Godet, Weiss, Zahn, Robertson, White, Sanday, Shaw, et al. There is no sacrifice of truth to be made whichever side one takes.

7. *Its General Characteristics.* (1) *It is the most personal letter in the canon of the New Testament.* As Deissmann asserts, "It is the most letter-like of all the letters of Paul, though Philemon may appear on the surface to have a better claim to that position."³ It is an intensively personal letter. Its theme is *Paul himself*. He must vindicate his

3. Bib. Studies, 47.

character, his work, his teachings, and his apostolic authority, although he did not care about their ridicule of his personal appearance, his bearing, and his language. As Findlay puts it: "If we would measure Paul as a man amongst men, and as a minister of Christ; if we would sound the depths of his heart and realize the force and fire of his nature, the ascendancy of his genius, and the charm of his manner and disposition, we must thoroughly understand the second letter to the Corinthians."⁴

(2) It is a *very emotional letter*. As Weizsacker says, "Joy and heaviness, anxiety and hope, trust and resentment, anger and love, follow one another. . . . And extraordinary susceptibility of feeling and emotion . . . such as only an extraordinary character can hold in control," etc.⁵

(3) *Its Vocabulary*. Some 70 words peculiar to Second Corinthians are listed by Bernard.⁶ There is scarcely any Greek coloring to its diction. He is dealing with Judaizers and he does it in the ordinary Koinee with "gloves on."⁷

(4) Its style is marked with *boundless variety*, and yet it is intensely Pauline. Erasmus, master of Greek style, compares its style to "a river which sometimes flows in a gentle stream, sometimes rushes down as a torrent, bearing all before it, sometimes spreads out like a placid lake, sometimes loses itself, as it were, in the sand, and breaks out in its fullness in some unexpected place."⁸ There is a constant mixing of metaphors, as treasure in earthen vessels; the spiritual body compared to a house that clothes the soul; the apostle accused of being a peddler of the word of God, but his denial that he makes merchandise of it, etc.

8. *Its Main Teachings*. (1) God is the Father. (2) Jesus Christ is the Lord and Saviour. (3) The church is a Divine institution. (4) Christ, by becoming our offering for sin, becomes the medium of justification and salvation. (5) God reconciles the world to himself through the death of

4. Quoted by Hayes, 258.

5. Apos. Zeitalt. 328.

6. EGT, 30.

7. See Moulton and Milligan, Vocab., etc.

8. Quoted by Hayes, 261.

Christ. (6) The love of Christ for sinners is a great dynamic for Christian service and sacrifice (5:14). (7) The gospel of grace is the new covenant of glory. (8) At his conversion God shines in the trusting sinner's soul. (9) The Christian's sufferings on earth for Christ's sake transform his character into the glorious image of Christ, and increase his glory in heaven. (10) The Christian will have a spiritual body at the resurrection (Or is it before the general resurrection?). (11) Repentance is sorrow toward God for one's sins, and as such is a condition of salvation. (12) Love is the tie that binds the minister's heart to his people and theirs to him. (13) Giving is a grace. (14) Christ is our example of sacrificial giving, and love is the mightiest motive to giving. (15) God does not always give his loyal children what they pray for. (16) The grace of God is sufficient for all our sufferings.

9. *The Line of Thought in Modern English.* Paul, a divinely appointed apostle, and Timothy, our brother, send greetings and best wishes to the church in Corinth and to the Christians in all Greece.

We praise God, the Father of all comfort, who comforts us in all our suffering for Christ's sake, that we may be able to comfort you in your sorrow. We are hopeful that as you have shared the sufferings you will also share the comfort of Christ through us. Never forget how at Troas we were weighed down in anxiety for you, even to the point of despair, with a death sentence hanging over us. But God delivered us, and He will ever deliver us through your prayers for us.

Remember I have a clear conscience as to my sincerity and fidelity while preaching and laboring among you.

At first I had purposed to come by Corinth to Macedonia and to return from Macedonia to you, and thus give you a double visit. Not in fickleness did I change my mind, but for your sake, that I might not meet you with scolding and condemnation, but in praise and benediction. I am always true to my word, for the gospel of Christ is an eternal Yes unto the glory of God through us (Chap. 1).

I did not wish to come to you in grief, so I wrote my other letter and caused you pain, that when I did come in

person I might have joy, and that you might know how tenderly I love you and how much I am interested in your church.

I now beg you to forgive that noted offender in the church, who seems to be sufficiently penitent. I wrote the former severe letter to produce this result. I forgive him, let the church do so, that Satan may be conquered.

When I came to Troas to meet Titus on his return from you, my heart was crushed with grief because I did not meet him there. I could not preach for heaviness of heart, and so I crossed the sea to Macedonia. But thanks be to God, who always gives me the victory through Christ Jesus and makes me sufficient for such burdens, because I am not a common hucksterer of the word of God, but a sincere, earnest preacher of the good news (Chap. 2).

Am I commending myself? Not at all. I do not need letters of commendation, for the church in Corinth is my letter of commendation, a letter written not with ink but with the Spirit, not on paper but on the hearts of true Christians. This sufficiency of mine is from God and not inherent in me. For if the old covenant written on tablets of stone by Moses with veiled face, the covenant that brings condemnation and that passes away, is glorious, how much more glorious shall be the ministration of the new covenant, spiritual and eternal!

With such a covenant of glory to minister to men, I put on no veil as Moses did, but am bold in the liberty given in Christ, according to which I continue to behold from day to day, as in a mirror, the increasing, transforming glory of the Lord Jesus (Chap. 3).

My ministry is not in craftiness, and my message is not a hidden one, except to those who are morally incapable of appreciating it. My ministry proclaims Christ as Lord and myself as your servant for His sake, since God, who caused the light to shine at the beginning of creation, has also caused the light to shine in my heart through Christ, our Savior.

As a minister of Christ I suffer and toil; yea, I crucify self that spiritual life may be yours. Yet I am optimistic in my sufferings, for I know that He who raised the Lord Jesus will also raise me with Him. Therefore, I do not faint, since my light sufferings here will increase my glory yonder. I am

keeping my eye on the unseen things which abide forever, not on the things that are seen, which pass away (Chap. 4).

For I know that I have a spiritual body from God, eternal in Heaven, and although I continue to groan in this mortal body, longing for the better one in Heaven, yet I know that this mortal body shall be exchanged for one that is immortal. I am optimistic in my present state of suffering, but still I long to give up the body of pain for one of painless glory. So I study, whether I live or die, how to please the Lord and be ready for Divine approval at last.

My ministry of the new covenant is that of an ambassador for Christ. Therefore, I am representing Him on earth and beseeching men to seek forgiveness from God; to seek His favor by faith in Christ Jesus, who for us was made an offering for sin that we might have right standing with God. (Chap. 5).

As co-laborers with God, I beg you not to receive the love of God in fruitless lives; leave no stumbling blocks in your lives to cause others to fall. I am sincere in my suffering and poverty and toil, and love you with a genuine love so that I may make you good and glad and rich. O, Corinthians, my heart is stretched to give you a large place in my affections, although some of you seem to have drawn in the walls of your hearts to crowd me into a small corner of your love. O, my children, let your hearts expand and give me a large place in your affections. Prove this love for me by separating yourselves from unbelievers. Live in the light and thus make yourselves fit dwelling places for the loving, holy God (Chap. 6).

I love you (let me use a bold figure) so that nothing but death can separate us. Hence, I will glory in you and rejoice in my sufferings. Again, I want to tell you that I was in anxiety and anguish of spirit while I waited in Macedonia for Titus to bring his report from you. But God gave me comfort when Titus came and told me how you longed to see me and how loyal you are to my gospel; how you had at first been grieved at my severe letter on the matter of dealing with the noted offender in the church, but at last you followed my counsel and was standing firm in the truth. This

all worked out on the principle that sorrow towards God for sin means repentance, a repentance that brings salvation, which one will never regret. I wrote that other letter for these very results. I am glad I did it. I am also glad that Titus has faith in you and affection for your church, as he has witnessed your loyalty in these matters (Chap. 7).

Moreover, I now pass to another matter and call your attention to the example of the Macedonian churches in their contribution to the Christians in Palestine. Although they were afflicted and poor, they were rich in liberality, and gave even beyond their ability. This they did because first of all they gave themselves to the Lord and to me as one doing His will. I beseech you, O Corinthians, excel in the grace of giving, as well as in faith and prophecy, moral earnestness, and love to me. Follow the example of our Lord Jesus, who laid aside His riches in heaven and became poor on earth that we might be rich in heaven's treasures. Your church was the first to start this offering of love to your Jewish brothers. So now finish up the offering. I do not ask this to ease others and burden you, but that there may be an equalizing of burdens. God be praised for Titus' care of you. He and two other brothers, one of great reputation, and both elected messengers of the churches, are to help you raise, handle, and deliver this contribution of love, in order that all things might appear honorable in the sight of men. Show your love by receiving these messengers and by giving your means for the relief of the suffering (Chap. 8).

It is superfluous for me to exhort you. But I could not afford to be put to shame before the Macedonian Christians, before whom I boasted of your readiness and liberality. So I sent the above messengers to have the contribution completed. Let each one give, not grudgingly or of necessity, but voluntarily, cheerfully and liberally, and God will enrich you with spiritual graces and material supplies to rebate you for your gifts to Him. These gifts from you for your brothers will tighten the ties of brotherhood between the Jewish and Gentile Christians. Thanks be to God for his unspeakable gift of love which makes us brothers (Chap. 9).

As to the defense of my apostleship, I have this to say. The minority in the church (helped perhaps by a Judaizing

group outside) have accused me of being too much of a coward to face them. I trust I shall not have to show any violent courage toward them when I do come. Let them remember that my weapons of defense are not carnal but spiritual, able to bring into subordination and service to Christ the reasonings and high thoughts of men. My assailants consider the outward show, and say I am not an apostle because I was not with Christ in His earthly ministry. They say my letters are weighty and strong, but my physique weak and my language vulgar. Let them remember that I shall do, when I come, everything I have said in my letters. I am not like them, measuring myself with men as they measure themselves with themselves, and so never arrive at the standard of truth. My boasting is not beyond reason, yet I am ambitious to reach outward beyond the province of Greece. I want to hold you for the universal gospel, so that you can help me take the regions beyond. I am resolved to let God commend me and not commend myself (Chap. 10).

Yet I beg you to bear with me in my folly of boasting just a little. I do this because I have a spiritual jealousy for you as my virgin whom I espoused to Christ. I cannot bear to see you untrue to Him. If a Judaizing teacher comes along and preaches another message, you quickly acquiesce (I mean the minority of the church). Why not then obey my message? I am not inferior to the greatest apostle. If I am vulgar in language, I am not an ignoramus in spiritual knowledge. They said I was no apostle, because I worked with my own hands to support myself. I did this because I love you, and I will continue to support myself, so that I may shut the mouths of my opponents who themselves are mere false apostles, assuming the role of Christ's apostles, just as Satan often plays the part of a good angel.

Bear with my folly of boasting, I beg of you again. You endure my assailants when they boast of their power and authority, even though they bring you into the thralldom of the law. Are they bold in their claims? So am I. I am just as truly as they a Hebrew, an Israelite of the seed of Abraham, the minister of Christ; yea, I am superior to them because of my innumerable sufferings and sorrows, perils, and toils, on

land and on sea, among my countrymen and among foreigners, besides the care of all the churches, which weighs more heavily upon me than anyone else. Yes, I glory in these sufferings for Christ's sake. God knows I am not lying. These sufferings and toilings and successes prove my apostleship (Chap. 11).

I must boast a little further. The Lord has given me marvelous visions into spiritual truths and realities. Fourteen years ago my spiritual visions were so wonderful that I could not tell whether I was in the body or out of the body, while my soul was fathoming the deep, unspeakable things of God. To keep me humble the Lord let Satan send a messenger to torture me, a physical malady which has caused me much pain. Three times I prayed to be cured of this ailment, but every time the Lord has said, "My spiritual strength is sufficient for you and will refine your spirit in the furnace of suffering, and that is far better." So I come back to my first subject of boasting, namely, my weakness, which has contributed to my spiritual strength.

O Corinthians, forgive this boasting. You drove me to it; I mean, some of your number did, by denying my apostleship, although they had sufficient evidence of it in the success of my ministry in Corinth. This is the third time I am planning to come to see you. I will not be any expense to you, for the parents lay up treasures for the children, and not the children for the parents. In practising this policy of self-help, I caught my enemies nodding. But did I or any of my representatives, Titus or the rest, take undue advantage of you? Did we not practise what I preached? This is no personal excuse. God knows my claims are true, for I am doing this all for your edification. I am so apprehensive that there may be factions among you when I come (Chap. 12).

Remember when I come this third time I will not spare offenders in the church, if they are impenitent or oppose our message. As Christ suffered in weakness but lived again in the power of God, so shall I triumph in my weakness and sufferings.

Finally, my brothers, good-bye. Live as mature Christians; live in harmony and peace, and the God of love and

peace will dwell in you. Greet one another with a Christian kiss. All the saints here send greetings. The favor of Christ, the love of the Father, and the fellowship of the Spirit be with you all.

General Outline

- I. **Introduction** (1:1-11).
 1. Salutation (1:1, 2).
 2. Thanksgiving; (1:3-11).
- II. **Paul's Anxiety as to the Anticipated Visit and Previous Letter, With His Final Triumphant Joy** (1:12-7:15).
 1. His holy, sincere conduct in this matter (1:12-14).
 2. Why he changed his mind as to the visit; motives for the former letter; exhortation to forgive the wrongdoer whose course was the occasion of the former letter (1:15-2:11).
 3. His suspense at Troas for news from Corinth (2:12-17).
 4. A digression on the glories of the apostolic ministry (3:1-6:13).
 - (a) The ministry of the new covenant relies on God and not on letters of commendation (3:1-11).
 - (b) Hence its boldness (3:12-18).
 - (c) Christ its theme (4:1-6).
 - (d) Unselfish sufferings accompany it (4:7-15).
 - (e) Its ministers preach in hope of eternal things in the midst of persecution (4:15-5:10).
 - (f) Its ministers, ambassadors of Christ (5:11-6:13).
 5. Paul's love for the Corinthians with a parenthesis exhorting them to pure living (6:14-7:4).
 6. The suspense terminates in triumphant joy in Macedonia (7:5-15).
- III. **The Collection for the Judean Christians** (Chapters 8 and 9).
 1. The example of the Macedonian churches (8:1-5).
 2. Titus sent to complete the collection (8:6-8).
 3. Example of Christ as a motive in giving (8:9).
 4. Exhortations and promises as to liberal giving (8:10-15).
 5. Other helpers in completing the collection (8:16-24).
 6. Further exhortation lest he should be put to shame before the Macedonians (9:1-5).
 7. The manner of giving (9:6-9).
 8. The blessings of giving (9:10-15).
- IV. **Paul's Defense of His Apostleship** (10:1-12:13).
 1. He turns the charges of his enemies against them (Chapter 10).
 2. He boasts of his suffering, labors, and visions as proofs of his apostolic authority (11:1-12:13).
- V. **Conclusion: Personal Matters, Injunctions, Salutations, and Benedictions** (12:14-13:14).

Topics for Research

1. Can you show Paul not to be unduly egotistic in defending himself by boasting so much about himself?
2. The argument for the "partition" theory of Second Corinthians?
3. The methods and principles of Christian giving, as found in 2 Cor. 8-9.

Bibliography

Same as in First Corinthians.

CHAPTER XVI *To Romans.*

HIS SIXTH EPISTLE—THE GOSPEL OF FREEDOM ELABORATED

This epistle is Paul's masterpiece. Indeed, from almost any point of view, the epistle to the Romans is one of the masterpieces of the New Testament literature. We now come to study the historical conditions in the life of Paul and in the church at Rome, out of which grew this wonderful epistle.

1. *Paul's Third Visit to Corinth.* After Paul had received the good news from Corinth by Titus, and after he had written our second letter to the Corinthians, he visited the churches of Macedonia and then passed south into Greece and stopped a while in Corinth. While remaining here for a time personally superintending the constructive work of this great church, and while peacefully enjoying the triumphs of his universal gospel, he calmly composed his masterpiece, the epistle to the Romans.

2. *The Origin of the Church in Rome.* This is a problem buried in obscurity. Church history throws very little light on the subject. On the other hand, there are some conclusions which we can safely draw. It is quite evident that the church in Rome was not founded by Peter, as maintained by the Roman Catholic church, during the time of the emperor Claudius. Read carefully Galatians 2:9; Romans 15:2. We find statements here from the pen of Paul which would naturally preclude the founding of this central church in all heathen territory by Peter, who was the apostolic representative of Christianity to the Jews. Likewise, it is quite as evident that the Apostle Paul did not found the church in Rome (See Romans 1:9-13). Paul seems not to have visited Rome at all prior to the writing of this letter. It is not certain by whom this great church was founded. It is possible that it was founded by some of the proselytes who were evangelized on the day of Pentecost (See Acts 2:10). But there is nothing in early Christian literature to substantiate this view. The only conclusion we can safely draw is that the church was founded by some one, or some group of Christians, who possessed a purely Pauline Christianity.

3. *Its Constituent Members.* There has been a vigorous contention on the part of some scholars, among whom especially may be mentioned Baur, the head of the Tübingen school, that the membership was largely composed of Jewish Christians, with a minority of Gentile Christians. So thought Koppe, Bauer, Schwegler, Thiersch, Davidson, and Wordsworth. The general view held by New Testament scholars, such as Mayer, De Wette, Olshauson, Tholuck, Reuss, Neander, Weizsacker, Godet, Sanday, Denney, Peake, Moffatt, Hayes, Robertson, and others, is that the church was composed very largely of Gentile members, with only a minority of Jewish members. There is much positive proof that the composition of the church was predominantly Gentile. Paul was preeminently the apostle to the Gentiles and seems to have been ever sensitive on the point of his apostleship as being mainly for Gentiles. It is not likely, then, that he should have written his most elaborate theological discussion to a church whose membership was in the main composed of Jewish Christians. Moreover, there are many definite statements in the epistle itself which point to the predominance of Gentiles in the membership of the church. The recipients of the epistle are included among the Gentiles (1:5-6); he wishes to have fruit in the Roman Christians, as in the rest of the Gentiles (1:13); he says that he wants to preach the gospel at Rome, on the ground that he is debtor both to the Greeks and the barbarians (1:14). See also 11:25 and 15:15, where he implies that his readers are Gentiles, and yet, it is sure that there was a larger minority of Jewish members in the church of Rome. Nero's persecution was aimed mainly at the Jews, many of whom were to be found in the city at this time. As to the social standing of its members, a few were likely from the upper class, but many of them were from the lower strata, the poor freeman or slaves. (See Sanday, ICC, Lxxxv).

4. *The Occasion and Date of Romans.* As intimated above, Paul was in Corinth. The fierce battle with the Judaizers had been fought and Pauline Christianity had won the day. Phœbe, a deaconess of the church in Cenchreæ, was about to make a visit to Rome. Paul seized this opportunity to send an epistle to this Gentile church in the world's capital

city. There is not a hint in the epistle itself, nor do we have a reference in early literature, that there are any local conditions in the Roman church which call forth the writing of this masterpiece letter. It is rather universal and not local in its tone, so is fittingly called the epistle to the Romans.

It is conceded by almost all New Testament scholars that this epistle was written during Paul's stay in Corinth, toward the close of his third missionary journey. The most probable date is the winter of 57-58.

5. *The Purpose.* Godet maintains that Paul wrote it to set forth a systematic compend of the Pauline theology. There is not a line in the epistle to show that this was the apostle's purpose. The French critic, Renan, supposed that Paul wrote it as the basis of all theology. Evidence for this position is also lacking so far as the epistle itself is concerned. The design of the apostle, as it seems to us, may be set forth in the four following propositions: (1) *To give a somewhat elaborate statement of the fundamental doctrines of Christianity*, as held by him and other representatives of the universal gospel. As Weiss says, "Paul may have intended this epistle, in case he was suddenly killed, to be his testament to the church and to Christendom generally." The very essence of Christianity to Paul was God's method of grace for helping men to achieve righteousness. So he writes Romans to set forth his doctrines of universal sin and of justification by faith. (2) *He also wishes to show the universal claims of Christianity.* He designs to prove that the Gentile, in his relation to God, stands on the same footing as the Jew. All men have the same chance as to their fellowship with God and eternal destiny. (3) *He writes to secure the influence of the church in Rome for the evangelization of the world* (See 15:19, 24, 28). The apostle was planning a Western campaign on which the gospel was to be borne even into Spain, that is, to the utmost Western boundaries known to Roman civilization. He desires to secure the co-operation of this central church in the world's capital for the future work of evangelizing the Gentiles. (4) *To show that justification by grace fruits in noble moral character and social service* (See Chaps. 12-15).

6. *General Characteristics.* (1) First of all we would say the epistle to the Romans is noted for its originality of thought. It is true that Galatians also has the same theme and presents the same original thinking, but the Roman epistle is marked by a deeper and broader originality than that found in Galatians. (2) The epistle is also marked by its systematic and logical presentation. It is one of the finest pieces of logic that ever came from the pen. (3) It abounds in quotations from the Old Testament. There are about seventy-four more or less direct quotations from the old Scriptures. Paul bases his teaching of justification by grace through faith in Christ on the Old Testament properly interpreted (Especially on Gen. 15:6, Hab. 2:11). (4) It also reveals the deep heart power of the apostle (See various parts of Chapters 9 and 10). The great soul of the apostle is throbbing beneath the passionate outbursts of these chapters. (5) It also contains some of the most eloquent climaxes, not only in the New Testament, but in any literature (See the passages at the close of Chapters 5, 8, and 11). In fact, the profoundest powers of the whole personality of the Apostle Paul, lifted to sublime heights under the touch and power of the Holy Spirit, are reflected in this wonderful epistle. As Jülicher says, "Here the entire Paul presents himself to our contemplation: the rabbinical scholastic, the inspired poet, the sober, far-sighted pastor of souls, and the keen thinker, who with unsparing resolution carries out the lines which make all to proceed from God and to end in Him." (6) *Its Vocabulary.* Paul uses a few words belonging to the Attic Greek, more used by the literary Koinee writers of the times, but the Septuagint and vernacular Koinee furnish the bulk of his vocabulary. Thayer (Lex.) says he uses in the epistle 113 words peculiar to itself, 13 of which are from the Septuagint. The richness and variety of the vocabulary in Romans compares favorably with that of First Corinthians. Its style is more stately and dignified than even First Corinthians, and is almost at the other pole from the fiery, vehement style of Galatians and Second Corinthians. Yet there is energy of style. Paul, in Romans, is vigorous in thought and equally so in expression. "The language is rapid, terse, incisive; the argument is conducted by a quick cut and thrust of dialectic"

(Sanday). It is eloquent, occasionally reaching sublime climaxes, as in 3:27; 5:20; 8:3; 11:30. It abounds in figures, plays upon words, antitheses, and one parallel (5:11-21).

7. *Its Integrity.* The integrity of this epistle has been the occasion of much debate. The main question turns about the sixteenth chapter. The fifteenth chapter is also supposed by some not to have been included in the original writing. Marcion, the Gnostic of the second century, closed Romans with the fourteenth chapter. The main objection against the inclusion of the sixteenth chapter, in the letter is the long list of names of Paul's friends who receive and send greetings. The objectors to the inclusion of this chapter in the letter think many of the names point to Ephesus and not Rome as the destination of that chapter. But the argument against the integrity of the epistle is not at all conclusive. Such eminent scholars as Harnack, Zahn, Sanday, Headlam, Denney, Ramsay, and Lietzmann regard the argument against the integrity of the letter as inconclusive. For the integrity of the letter, which means the inclusion of the sixteenth chapter, it may be answered to the objectors that it is very likely that Paul had a large number of friends in Rome, the capital of the empire. Certainly it would be less surprising to find such a long list in an epistle to the Roman church than in one to the church at Ephesus. We find a long list of similar greetings in Colossians addressed to a church which Paul had not visited. It is natural that the apostle, in writing this epistle, would make the most of every personal tie in Rome, which he expected soon to visit. Hence, we can confidently accept the integrity of the epistle to the Romans.

8. *Main Teachings.* (1) God, though absolute in power, is the Father. (2) Jesus Christ is Son, the Savior, Lord, and even "God" (9:5). (3) Sin is universal, and so all men are under condemnation. (4) Salvation includes the whole process of deliverance, from justification to the resurrection (13:11). (5) Salvation rests on election which is according to God's foreknowledge. (6) Yet, men are free and so responsible for sin and their destiny. (7) Justification, or right standing with God, is the initial stage of the saving process; is secured by grace through trust in Christ. (8) Justifica-

tion depends on redemption through Christ. (9) Redemption is by the death of Christ and is stamped as acceptable to God by His resurrection (3:24-25; 4:24-25). (10) Redemption implies reconciliation with God. (11) The death of Christ is an expression of both the righteousness and love of God (3:26; 5:8). (12) Faith as the condition of justification is a personal commitment to Christ as Lord (10:9, 10). (13) Sanctification, the process of unfolding the new life in character and conduct, rests on and grows out of justification (Chap. 7). (14) The believer in Christ is secure and safe for his final glorification, through election by the Father, redemption by the Son, and sanctification through the Spirit (Chap. 8). (15) God has a program of grace in history not to be frustrated by the sins of men or the failure of nations (Chaps. 9-11). (16) Christians are the body of Christ and members one of another. (17) Love is the queen of graces and virtues, forgives our enemies, and is the fulfillment of the whole law. (18) Our spiritual gifts differ, but each is responsible to use his gifts for others and for God. (19) The state is a Divine institution, to punish evil and to promote the good; so Christians should be loyal citizens. (20) The Jews must be evangelized before a universal turning of the nations to Christ can take place (Chap. 11). (21) The Parousia, resurrection of Christians and bliss in Heaven are implied, though not stressed.

9. *Line of Thought in Modern English.* Paul, a bond-slave of Jesus Christ, a divinely appointed apostle for preaching the good news of God's love which He promised long ago through the prophets, a message concerning His Son who, on the human side, was a descendant of David, but on the divine side was marked off by the resurrection, with the spiritual power, too, as Son of God through whom we received spiritual blessing and apostleship by means of faith, which may be exercised by all the Gentiles and so by you Christians in Rome, to whom we send Christian greetings and best wishes, as gifts of the Father and the Lord Jesus Christ.

I give thanks to my God through Jesus Christ that the faith of you Christians in Rome is recognized everywhere. God knows how unceasingly I have longed to see you and how

I pray without ceasing that it may be His will to bring me to Rome some day, that you and I might receive mutual spiritual blessings. And I now inform you that my every plan to visit you has been hitherto thwarted, but I feel my obligation to all men among the nations, and so I send this message to you in Rome. For I am not ashamed of the good news of God's love, because it is the reclaiming power of God to all men alike who accept it. It is this divine power, because in it is disclosed the disposition of God to bestow right standing upon all men who trust in Christ.

And this disclosure of God's disposition to give men right standing with himself on the basis of simple trust, is itself manifest in the fact that God's natural repugnance to men's sins rests upon the Gentile world. God is displeased with their sins on the ground that they might know Him by the light of nature and of conscience, but they have failed to live up to their knowledge of His eternal power and divinity. This failure to recognize the one true God and the consequent sinking into idolatry led to the basest sensuality in both sexes and to the grossest immoralities. Natural religion failed because it can import no power to do the right which conscience approves (Chap. 1).

For this very reason, you too, O Jews, who condemn the immoral Gentiles are under the same condemnation, because you are guilty of the same sins. This condemnation falls on the Jews because God's standard of judgment respects no man. His standard is the absolute internal reality, is according to the real works which men do, not according to their external looks or privileges, and according to the good news of Christ, which men must accept to escape the condemnation. The Jews will receive greater condemnation because they have sinned against greater light, the knowledge of the written law, while the Gentiles sin only against the moral law written on the conscience.

You, O Jews, with all your privileges, with your reliance on the law, your boast of one God, your knowledge of His will, and your position as a teacher of others, are guilty of theft, adultery, robbing of temples, dishonoring and blaspheming the name of God. Your circumcision is not really

heart circumcision, but merely an external matter. Indeed, no one is really a Jew who is not a Jew at heart (chap. 2).

What good is there then in being a Jew? The greatest benefit is in the possession of the Holy Scriptures. Another objection against this massing of the Jews and the Gentiles as common sinners is that the unfaithfulness of God's covenant people reflects on His fidelity to His promise. Not in the least, for let God ever be recognized as true, though every man should turn out to be a liar. Again, it is objected that God cannot be righteous and at the same time visit His displeasure on His people. Oh yes, He can, for He is the final Judge of all the earth. In the last place, it is objected that if men receive right standing from God as a free gift, they may sin as much as they please. Not at all. We did not say so, and those urging it shall receive their just condemnation.

What then is our conclusion? Is the Jew better than the Gentile? Not at all, for we have before asserted that both Jews and Gentiles have missed the mark of right conduct, and this is proved by the Jewish Scriptures themselves, the psalmists and sages and prophets declaring the universality of sin. The Jew is included in this general condemnation of the race, because the Scriptures apply specifically to him.

On the other hand, since Christ has come, there is a method of right standing with God apart from the keeping of the law, although the Old Testament properly interpreted bears witness to this method which is for all men alike, since we all were failures by the law method. That is, this gift is for all who will simply trust in Jesus Christ, in union with whom we are purchased from the thralldom of sin by the unmerited love of the Father, and whom the Father offered on the cross as a sacrifice for sin for the purpose of showing that He did punish sin but could freely forgive the trusting sinner. By this method of attaining right relations with God, boasting is forbidden and God becomes the God of Gentiles as well as Jews (chap. 3).

What, then, is the relation of this method to the Old Testament? It is in perfect harmony. Abraham was

brought into favor with God, not by doing everything the law commanded, but by trusting God's promise, according to Gen. 15:6. If he had worked out his right standing with God he could have claimed it as a debt from God, but the Scriptures say his trust was reckoned by God as right standing with Himself. Moreover, David also says that the happy man is the one whose sins are freely forgiven and covered by the mercy of God. The history of Abraham shows that he came into this right standing with God while uncircumcised, that he might be the father of all Gentiles who trust in God's mercy through Christ. On the other hand, he was circumcised that he might be the father also of trusting Jews. There is, in practical application, and never has been, but one method of man's attaining right standing with God. Abraham attained it by trusting in the resurrection power of God, just as any modern sinner achieves it by trusting in Christ who died as our sin-offering and rose that we might have right standing with God (chap. 4).

I want to tell you of the happiness of the man who enjoys this right relation with God. Let us who are in this blessed state rejoice in the good will of God as expressed in Christ Jesus through whom, by trust, we have been introduced to, and now continue to stand in, this happy state with the Father, in which we rejoice in the hope of finally living in His splendid presence itself.

And not only this, but we may rejoice even now in our sorrows, because they develop the graces of endurance, testedness of character, and conquering hope. The basis of this happy state of favor with the Father is His incomparable love in the gift of His Son for us when we were His enemies and breaking His law. And if God delivers us from the guilt of sin by the death of His Son, surely He will finally deliver us from the power of sin by the resurrection life of the Lord Jesus.

This happy state in Christ is enhanced in its blessedness if we compare it with our miserable state in Adam. As Adam is the natural head of the race, and by his sinning handed down to the whole race the sin principle and even death with all its painful attendants, especially its moral and

spiritual evils, so Christ is the head of the new race of those trusting in His love and work. But the contrast between the two states is more marked than the parallel. The condemnation of the old race came from one act of sin. The right standing of the new race comes from millions of sins. By the fall of Adam, death became the master of man, but in union with Christ, the believers themselves reign in eternal fellowship with God. There the sin principle abounded in sorrows, immorality, and death; here the love principle, expressing itself in the death of Christ, superabounds in the uplift of fallen sinners (chap. 5).

What is our conclusion as to the relation of this method to moral living? If the reclaiming love of God superabounds where the sin principle multiplies itself in immoralities, sorrows, and death, may we continue to sin that God may have the finer opportunity for displaying His love? Not in the least. Our baptism itself is a picture of a new moral, spiritual life to be lived by us who trust in Christ. Baptism is a death and resurrection scene, and signifies that the trusting sinner becomes inactive toward his old life of sin and rises to live a new life. Jesus Himself, on dying and rising from the dead, ceased from His old life in relation to the putting away of sin and entered upon a new life with the Father. So you Christians, reckon yourselves as forever done with your old lives of sin, but now in fellowship with God to live the beautiful moral, spiritual life.

Stop letting sin be your king by continuing to use your physical members in the doing of evil, but once for all offer yourselves to God as in full fellowship with Him and continue to use your members in doing good. In thus living sin shall cease to be your master.

Moreover, this new life may be represented by a new figure. The sinner was once a slave to the sin-principle. He has been released from that bondage, but only to enter upon the blissful servitude of doing right and living pure. The end of the first slavery is death. The end of the second is life and happy fellowship with God by trusting in Christ Jesus (chap. 6).

Certainly you know this truth, but I will illustrate it further with the case of a first and second marriage. The wife is free from the law of her first marriage when her husband is dead. She may be married to another with propriety. So the law was our first husband, but now by trust in Christ as our Savior and Lord, the force of our first marriage is annulled, and we are married to Christ, and therefore should bear the fruit of the second marriage, which is pure moral living.

But do not leap to a false conclusion. I do not mean that the law is sinful. Far from it. It has a real function in leading men to become Christians. What is that function? It shows men the activity and heinousness of the sin-principle, and, acting upon a psychological principle that a man longs to do the forbidden things, hurls him headlong into sin until it slays him in despair. The law has a benevolent and spiritual purpose, but that purpose is not to bring men into right standing with God. It cannot accomplish this, because of the frailty of human nature. Although the intellect may see and the awakened conscience approve the truth, the moral law gives man no power for doing it. This was my experience. I rushed deeper into sin, seeing the right but doing the wrong, until in despair I cried out, O wretched man that I am! Then I looked to Christ and He delivered me from the guilt of sin and by forgiveness brought me into right relation with God (chap. 7).

The man who trusts in Christ has no condemnation against him and is sure of entering into and enjoying forever God's splendid presence. The Holy Spirit, through the crucified Christ, delivered us from the power of sin and now works in our hearts and lives the moral transformation which fits us for the splendid presence of God. Those who live up to the Spirit's standard mind not the things of the flesh; they have risen from their moral past, and now live new lives as sons of God. The Spirit whispers in our spirits that we are fellow-heirs with Christ to the spiritual riches of the universe.

But suffering is the road to glory. As the creation below us continues to suffer the consequences of sin but will some

day be delivered, so we, heirs of God, must suffer in the hope of being finally delivered from the effects of sin and also in the hope that our present sufferings will increase our joys in the by and by.

But the Spirit helps us bear our sufferings and recognize the will of God as we suffer. Moreover, he who trusts in Christ is linked to the eternal purposes of the loving God. If this is true, what is our conclusion? The simple believer in Christ is beyond condemnation, has passed the decree of the final court of appeals in Heaven, and nothing, not even tribulation or persecution or death, can separate him from the love of God in Christ Jesus (chap. 8).

How I long to see my brothers in the flesh, the Jews, accept this right standing with God! I could wish myself accursed from Christ if that would bring my brothers to Him, because the promises and even the Christ Himself, who is God over all blessed forever, have come by and through them.

But the Scriptures make it clear that not all the natural seed of Israel were real spiritual Israel. God chose Isaac but not Ishmael, Jacob but not Esau.

Does that mean that God did not do right? Not at all. He did right in hardening Pharaoh's heart, for He did it for the ultimate purpose of His praise and also because Pharaoh himself hardened his own heart.

Has not God the right to choose some to his service and praise, just as the potter has the right to fashion the lifeless clay into a splendid vase for the king's parlor? Suppose He does visit His displeasure upon wicked men who fit themselves for perdition, that He may show His power and majesty to the good who trust in Him, and whom He has marked off as His own from all eternity—is He doing wrong? Never. By this procedure He is merely showing that He is the God of Gentiles and Jews alike. Trust in His Son wins the favor of the Father which formal obedience to the law could not attain (chap. 9).

It was not God but Israel that was to blame for their rejection. They had zeal enough, but they did not understand God's plan of bringing men into favor with Himself,

the plan which finds its completion in union with Christ. He who trusts in Him and confesses Him as Savior and Lord is delivered from sin. This plan includes everybody, Greeks or Romans or Jews, for there are no national distinctions with God.

But how shall the Gentiles know the way in Christ unless some one proclaims it among the nations? How shall preachers proclaim the good news unless the churches send them? But Israel did hear. The prophets proclaimed the word and the apostles heralded the Christ, but the Jews stubbornly rejected Him (chap. 10).

But this does not mean that God has discarded His chosen people, the Jews. Not at all. As a remnant was spared in the days of Elijah, a remnant who did not bow the knee to Baal, so now a remnant of Jews by the selecting love of God has attained the blessing.

Again, this fall of Israel is only temporary. God used Israel's failure for the giving of the good news to the Gentiles. If the fall of Israel be the rising of the Gentiles and the spiritual poverty of Israel be the riches of the nations, Oh, what will the coming in of Israel at last be but the ushering in of the day of His splendor! If Israel, the natural olive, was grafted in, shall not Israel at last, by trust like that of the Gentiles, be grafted once more into the stock of Divine selection? Surely Israel will be swept into the fold at last. Oh, the depths both of the wisdom and of the knowledge of God! Our Father's plan runs through the history of the ages. His providence has overruled even the rejection of Israel to the benediction of the nations. To Him be the praise forever. Amen (Chapter 11).

I beg you, O Roman Christians, because of these truths of Divine love and mercy in Christ, to consecrate all your powers to Him, for this is your rational service. Stop living in the outward styles of this evil age, but continue to know the truth and to live lives transformed according to the will of God.

We constitute the body of Christ, and as the members of the physical body have different functions, so have the members of Christ's spiritual body. Those who prophesy, or

minister, or teach, or exhort, or give, or rule, must render service with all their hearts and always do their best.

Let love rule in all your social relations. Help the helpless, weep with the weeping, rejoice with the rejoicing; forgive your enemies and win them to be friends by loving them and doing them good.

Let everybody, Christians and all, obey the civil laws, for the state is of Divine origin and it punishes evil for the good of men and for the praise of God. Let your obedience to the civil officials be a matter of conscience. Pay your taxes, even the tribute due to a conquering nation. Love is the queen of social virtues. Love is the fulfillment of the whole law, and is the only debt we never finish paying. He who truly loves his neighbor will keep the whole law.

I urge the certainty of Christ's second coming as an incentive to putting off the deeds of darkness and putting on the deeds of light. Live as becometh the sons of light, as a beautiful coat, put on the Christlike character and life (chap. 13).

In the matter of treating the weak in faith follow this principle: Permit nothing which causes your brother to fall, but do all things for his edification. In all non-essentials sacrifice your personal preferences for the edification of others. This is the principle on which Jesus lived, not to please Himself, but to help others.

In conclusion, I do not mean to question your goodness or knowledge, but I am merely reminding you of these truths and principles of living. I have finished the evangelization of all the regions in these parts and am planning a campaign to the far West, even as far as Spain. On my way West I expect to come by you to enlist your co-operation in this evangelistic campaign.

Pray for me, that my enemies in Jerusalem may not triumph over me. The God of peace be with you all. Amen.

I commend Phoebe, a deaconess of the church in Cenchreae, who bears this epistle (14-16).

Topics for Research

1. Evidence to be had on the origin of the church in Rome.
2. Character and forms of logic in Romans.
3. The style of Romans.
4. The integrity of Romans.
5. Paul's philosophy of history, as seen in 9-11.

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General Outline

- I. **Introduction** (1:1-17).
 1. Salutation (1:1-7).
 2. Paul's relation to the church (1:8-16).
 3. Theme stated: the method by which men obtain righteousness (1:17).
- II. **The Doctrine of Sin, or Man's Failure to Attain Righteousness** (1:18-3:20).
 1. The Gentiles fail (1:18-32).
 - (a) Natural religion is insufficient (1:18-20).
 - (b) The Gentiles on forsaking the God of nature become idolaters (1:21-25).
 - (c) Sensuality and immorality the fruit of idolatry (1:25-31).
 - (d) Natural religion gives man no power to follow conscience (1:32).
 2. The Jews fail (2:1-3:20).
- III. **God's Method of Justification** (3:21-5:2).
 1. The method stated (3:21-26).
 2. Two results of this method specified (3:27-30).
 - (a) Boasting excluded (3:27-28).
 - (b) Jews and Gentiles on the same footing (3:29-30).
 3. The relation of this method to the Old Testament teachings (3:31-4:25).
 4. The blessedness of the justified man (5:1-21).
- IV. **Santification, or the Progressive Unfolding of Righteousness in Living** (Chapters 6-8).
 1. Illustrated by baptism (6:1-14).
 2. Illustrated under two other figures:
 - (a) Slavery and emancipation (6:15-23).
 - (b) A first and second marriage (7:1-6).
 3. Answer to the objection that the law is sin; the real function of the law, not the cause but the occasion of sin, shows the heinousness of sin which drives the sinner in despair to Christ (7:7-25).
 4. The indwelling Spirit the agent of santification (8:1-27).

- (a) He works through the crucified Christ (8:1-4).
 - (b) The flesh and Spirit standards contrasted (8:5-9).
 - (c) The indwelling Spirit the cause of the resurrection (8:10-13).
 - (d) Implies the divine sonship of believers (8:14-17).
 - (e) Suffering a part of the Christian's inheritance of glory (8:18-25).
 - (f) The Spirit helps in bearing these sufferings (8:26, 27).
5. The five-linked chain of divine purpose behind the Spirit's work for the believer's glorification (8:27-30).
 6. Hence, the believer's absolute security (8:31-39).

V. The Rejection of Israel Explained in Harmony With These Doctrines (Chapters 9:11).

1. Their rejection not God's fault (Chapter 9).
2. But their own fault (Chapter 10).
3. Their rejection is only partial and not permanent (Chapter 11).

VI. Practical Teachings (12:1-15:13).

1. Consecration (12:1, 2).
2. Body of Christ with the various functions of its members (12:3-21).
3. The believer as a citizen (13:1-7).
4. As a member of society (13:8-10).
5. The second coming as a motive to moral living (13:11-14).
6. How to treat the weak in the faith (14:1-15:13).

CHAPTER XVII *To Philipians.*

THE SEVENTH EPISTLE—THE OPTIMISM OF THE APOSTLE

We now come to the most thrilling scenes in the life of the apostle.

1. *Paul's Last Visit to Jerusalem.* After remaining three months in Corinth, Paul, in company with seven of his leading fellow workers, set out for Jerusalem. He did not go direct by ship to Jerusalem, because the Jews had plotted to murder him. He went north through Macedonia, across the sea to Troas, where he spent seven days. On the last night in Troas he preached until after midnight, and a sleepy young man fell from the window dead, but was restored to life by Paul. Paul walked from Troas to Assos, where he joined the rest of the party on ship. They sailed south, by Mitylene, Samos, to Miletus, where Paul delivered a farewell charge to the Ephesian elders, warning them against the "grievous wolves" of false teachers and bidding them feed the church of God and remember his own example of unselfishness and service among them. On parting from them he reminded them that possibly they would see his face no more.

As to Paul's purpose for making this visit to Jerusalem, we have already seen in some of his epistles that he has been raising a collection from the Gentile churches in Galatia, Macedonia, Greece, and Asia for the poor Christians in Judea who were suffering from the famine. Paul raised these funds for his Jewish brothers, not only because he loved them, but because he felt that this brotherly expression from the Gentile Christians would win the love and confidence of the Jewish Christians. He felt that if he delivered the funds in person it would help to cement the ties of fellowship between the Gentile and Jewish representatives of Christianity.

2. *His Reception by the Church There.* Paul's party sailed from Miletus, by Cos and Rhodes, unto Patara, where they changed ships and sailed on the right side of Cyprus to Tyre. Here he remained for one week, and the disciples

entreated him not to go to Jerusalem. He was set in his purpose and sailed on by Ptolemais to Cæsarea, where he was entertained in the home of Philip the evangelist, whose four virgin daughters were prophetesses. Here Agabus symbolically predicted the binding of Paul in Jerusalem. But Paul resisted all entreaties and set out for Jerusalem. He was gladly received by the church here. Next day he met James, the bishop of the church, who advised him, for the sake of the Jewish Christians, to take a vow with four Jewish disciples, and himself bear all the expenses. Paul agreed to do so, not as a compromise, but as a matter of expediency for cementing the two wings of Christianity.

3. *He is Arrested.* Toward the close of this vow of seven days some Asiatic Jews saw Paul in the temple and stirred up a mob by shouting: "This is the man that taught all men everywhere against the people, and the law, and the temple; and even brought Greeks into the temple to defile it." The mob seized Paul and dragged him out to kill him. The news was brought to the chiliarch, who came with a Roman legion and took Paul away, bound in two chains, while the mob shouted, "Away with him."

4. *He Addresses the Jewish People.* Though a prisoner, Paul asked the chiliarch to let him address the people (21:27-22:30). The chiliarch, thinking he was a disturber of the peace, was loth to do so, but when Paul told him he was a Jew, born in Tarsus, he gave him permission. The burden of his address was his experience in conversion from a persecutor to a preacher of the gospel. The Jews listened until he asserted his commission to the Gentiles and then they hissed him and shouted, "Away with him."

5. *He is Saved From a Conspiracy.* When the chiliarch learned that Paul was a Roman citizen he loosed him from his chains, but, in order to learn the charge against him, brought him down to the Sanhedrin, to whom Paul made an address (Acts 22:30-23:11), in which he shrewdly divided the council by asserting that as a Pharisee he believed in the resurrection. The chiliarch by force took him away to the castle. His life was in danger in Jerusalem, for forty Jews had taken a vow to eat nothing until they had killed him. A

nephew of Paul informed him of their conspiracy, and Paul sent this nephew, under guard of a centurion, to inform the chiliarch, who prepared soldiers to conduct Paul to Cæsarea, where the Roman procurator lived.

6. *He is Imprisoned in Caesarea.* In five days the prosecuting attorney, Tertullus, brought Paul to trial before Felix the procurator. He was charged with insurrection, a grave charge at a Roman bar in those turbulent times, and with profanation of the temple. Paul denied the charges and told the Roman court that the real cause of his being on trial was his belief in the resurrection. Felix kept postponing a decision, until Festus succeeded him as procurator, and in about ten days Paul was again tried before him. But Festus, to win the favor of the Jews, asked Paul to go to Jerusalem for trial. This he refused to do and appealed to Cæsar. Paul's case was also heard before King Agrippa II, who came to Cæsarea to salute Festus as the new procurator. Festus hoped thus to find some definite charges against Paul to put in his letter to the emperor. Paul defended himself by relating his experience in conversion and preaching repentance and right living. When Paul appealed to Agrippa, the king sneered at his attempt to persuade him to be a Christian.

7. *His Imprisonment in Rome.* After a stormy voyage across the Mediterranean, Paul came to Rome and was met by the disciples from Rome on the Appian Road. In three days he sent for the chief Jews to explain to them the opposition of the Palestinian Jews to him. They disclaimed the reception of letters from the Palestinian Jews to harm Paul, but requested him to speak for himself concerning the Christian sect which they had heard maligned everywhere. On a set day he discoursed to them on the kingdom and persuaded them concerning Jesus. Some of them accepted Christianity, but some remained hostile to Paul. He remained, not in a dungeon, as often pictured, but in his own private dwelling, under the guard of a Roman soldier for two whole years. The Roman authorities did not prevent his preaching, but gave him full freedom to receive sympathizers and preach the gospel to them (Acts 28:31).

8. *From His Prison He Writes Letters and Epistles.* The apostle kept busy during his stay in Rome. He likely, at this time, wrote the imprisonment letters and epistles. There are a few New Testament scholars who think that these epistles and letters were written in Cæsarea. These writings bear the marks of his imprisonment somewhere, either in Cæsarea or in Rome. The evidence seems to us conclusive that Philip-pians, Philemon, Colossians, and Ephesians, were written during the apostle's imprisonment in Rome. They include one strictly personal letter, Philemon; one partially personal, Philippians; two distinctive epistles, Colossians and Ephesians. These four writings are known as the third group of Paul's epistles.

9. *The City of Philippi and the Founding of a Church There.* It was in ancient times called Crenides ("Springs") but Philip of Macedon named it for himself. It stood on a hill between the Rivers Strymon and Nestus; with Macedonia it was captured by the Romans in 168 (battle of Pydna) and in 146 B. C. became part of the Roman province Macedonia; in 31 B. C. became a "colony," a miniature Rome, with special Roman privileges. Its religion was Græco-Roman. Paul and Silas founded the church out of their converts, Lydia and her family, the jailer and his family, and perhaps a few others (Ac. 16:11ff.). Most of the members were Romans, maybe a few Greeks, likely no Jews or very few, since there was no synagogue in town.

10. *The Occasion and Purpose of Philippians.* The apostle was now in chains in Rome See 1:13-17 and 4:22, for internal evidence that the letter was written in Rome). Through all the passing years the apostle had kept in close touch with the church at Philippi. Twice the Philippians had sent him money, to Thessalonica (4:16) and again to Corinth (4:16 and II Cor. 11:9). He had probably visited them at least twice after writing the first letter to the Corinthians (II Cor. 7:5ff) and again on his way from Corinth to Jerusalem for the last time (Acts 20:6).

But the immediate occasion of this beautiful letter was that Epaphroditus had brought a gift from the Philippians to Paul. He was very sick while in Rome, was even on the

point of dying, but had now recovered sufficiently to return to Philippi. So Paul takes this occasion to write the letter to his favorite church and send it at the hands of Epaphroditus.

1. The apostle wrote this first letter of his imprisonment: (1) *To pour out his personal feelings and affections for the Christians in Philippi* who had always proved loyal to him and his gospel, and who had recently sent him this gift as an expression of their love and loyalty. (2) *To warn them against the Judaizers and Anti-nomians.* There seems not to have been any severe contest between these false teachers and the leaders of the church, who were loyal to Paul, but the apostle thinks it wise to give them a few lines of admonition. (3) *To show them his progress toward Christian perfection in spite of his persecutions and sufferings;* yea, to show that these sufferings are overruled by God's grace for his spiritual growth and joy. (4) *To show his optimism and joy;* even in the face of persecution and imprisonment. "Joy" is the key word. Paul the prisoner is thrilled with Divine joy and gives his favorite church this expression of his joy.

12. *Characteristics.* (1) It is a *personal letter* telling of his own sufferings and their influence on himself and others; of Epaphroditus' sickness there in Rome; personal relations between himself and Timothy; between himself and the readers—"My beloved and longed for, my joy and crown." (2) It is a *love letter.* This last sentence proves it. The readers are his "beloved and longed for." He is home-sick to see them once more. (3) It is a *joy letter.* His heart is bubbling over with joy at the thought of God's goodness and the triumph of his gospel throughout the Roman empire and the hope of "being with Christ" in the near future. (4) *Style.* It is easy, smooth Greek expressing the quiet and joy of the writer. As to vocabulary, it has 40 words peculiar to it, but with the exception of a few terms in 2:6-11, found in classical Greek and in literary Koinee, it is from the Septuagint and the vernacular Koinee.

General Outline

- I. **Introduction** (1:1-11).
 1. Salutation (1:1, 2).
 2. Thanksgiving and prayer (1:3-11).
- II. **Personal Matters and Exhortations** (1:12-2:18).
 1. Some personal matters (1:12-26).
 2. Exhortation to live worthily amid persecutions (1:27-39).
 3. To live in humility and love after the example of Christ (2:1-11).
 4. General Exhortations (2:12-18).
- III. **Concerning Timothy and Epaphroditus and Paul's Hope to Visit Them** (2:19-3:1).
- IV. **Warning Against the Judaizers and Antinomians** (3:2-4:1).
 1. Against the Judaizers (3:2-11).
 2. Against the Antinomians (3:12-21).
 3. A concluding exhortation, "Stand in the Lord" (4:1).
- V. **Various Exhortations** (4:2-9).
 1. To unity (4:2, 3).
 2. To joyfulness and trust (4:4-7).
 3. To various virtues (4:8, 9).
- VI. **Sends Thanks for the Gift Received** (4:10-20).
- VII. **Conclusion:** Salutations and Benedictions (4:21-23).

13. *The Line of Thought in Modern English.* Paul and Timothy, bond-slaves of Christ, send Christian greetings and best wishes to the church at Philippi, with its pastors and deacons—the gift of the Father and the Lord Jesus Christ. I give thanks to Christ every time I remember you, and in every prayer rejoice to think of you and your participation with me in the proclamation of the good news. I feel confident that God will continue the spiritual work which He began in you until the coming of Christ. It is most fitting for me thus to remember you, because you have ever shared my bonds and helped me in defending the good news. I long to see you for Jesus' sake. My special prayer for you is that you may increase more and more in your spiritual insight into truth, so that you may be able to approve the things that are morally excellent; that you may be sincere and influential until the coming of Christ, and so be filled with the fruits of right living for the glory of God through Jesus Christ.

I assure you that the sufferings which have befallen me in Cæsarea and Rome have resulted in the spread of the

good news. The message has been heard by the prætorian guard and my patient suffering has emboldened other preachers to tell the good news. It is true that some preach it in pretense to increase my sorrows, but I rejoice that Christ is preached. Even this suffering from false brethren will contribute to my welfare through your prayers. For I mean to magnify Christ, whether I am released or put to death by Nero, for my ceaseless aim is to live the Christ life. I am not exactly certain what shall be the issue of my trial, but I feel confident that I shall be released, that you may continue to rejoice in me. Live lives worthy of the good news. Live in peace and stand for the faith, for if you do not waver you are spiritually safe, though your enemies are doomed to perdition. Your highest privilege is not to believe in, but to suffer for, Christ. This is my experience (chap.1).

If there is any persuasive power in the good news, make me happy by living in unity, humility, love, and unselfishness. Follow the example of Christ who, although He was equal with the Father, emptied Himself of heavenly glory by becoming a human servant and, since He was like a man in outward appearance, became obedient unto the death of the cross. Humility leads to exaltation, for the Father gave Him the name above every other name.

So, my beloved, I entreat you to be loyal Christians in my absence and work out with a modest reserve, even to the finishing point, your spiritual transformation, for God is working in you to accomplish this end. Murmur not and question not in all your activities, but prove yourselves to be living like God, your Father, as lights to lighten the darkened souls of this crooked generation. If you thus live my career will not be in vain, and though I die as a sacrifice for your spiritual progress, I will rejoice.

I hope to send Timothy, who does not, like others, seek his own interest, but who loves me as a son his father, to ascertain your spiritual condition. I myself am coming shortly. I send back Epaphroditus, who was not only homesick to see you, but was really sick nigh unto death for Christ's sake. But God restored him to health for my sake,

as well as his, to increase your joys and lessen my sorrows (chap. 2).

Beware of the Judarizers who make so much of circumcision. They are not the real circumcision but are mere flesh-cutters. We are the real circumcision, who live spiritual lives and boast only in Christ as our hope of deliverance from sin. Although I might have boasted in my natural privileges and achievements, my pure Hebrew blood, and my being as loyal a Pharisee as ever lived, I despised these advantages as refuse beneath my feet, to win the excellent experimental knowledge of Christ, that I might come into right relation with God. Yea, I long to have an experimental knowledge of the transforming power of His death and resurrection. I have not lived up to the mark I long to reach, but I am straining every power of my soul to reach the goal of moral, spiritual excellence, upward to which the Divine calling beckons me. Let us as mature Christians have this spiritual ambition. If you are not thus mature Christians, cultivate this spiritual ambition. If you are not thus mature in your ideals, God will show you how to reach this state of maturity.

In your living follow me and not the Anti-nomians, the enemies of the cross, who are spiritual anarchists and live to gratify their carnal senses. For our citizenship is in Heaven, and so we must live as heavenly citizens looking for Christ who has power to change our body of lowly sufferings into one of glory similar to His own (chap. 3).

For this reason, my brothers, beloved and longed for, the joy of my heart and the crown of my ministry, stand firm. Let Euodia and Synteche, two leading women in the church, be reconciled. Help the women who labored with me and my fellow-workers, whose names are enrolled in Heaven. Rejoice without ceasing. Be patient toward all. The Lord is at the door. Do not worry but in prayer tell God your needs. And the quiet of soul which God gives and which is beyond comprehension, like the sentinel keeping watch over me in prison, will guard your heads and hearts. Be careful about your thoughts; think only of things that are true, honorable, right, pure, lovely, reputable, virtuous, and praiseworthy.

I rejoice that you sent me the gift as an expression of your love for me. I did not need your help, for I have learned the secret of contentment in whatever state I am; but the gift you sent by Epaphroditus is an acceptable sacrifice to God. My God will supply your every need according to His glorious resources through Christ Jesus. Unto the Father be praise forever. Amen.

Greet every Christian. The brothers with me, including those of Cæsar's household, send greetings. The spiritual blessings of the Lord Jesus be on you (chap. 4).

Topics for Research

1. Evidence for a date of Philippians early in the Roman imprisonment.
2. The ties that bound Paul to the Philippian church.
3. The optimism of Paul—its grounds?

Bibliography

Same Bib. Dicts., Introductions and Comms.
 Lightfoot, Com. on Philippians; Robertson, Paul's Joy in Christ

To Colossians

CHAPTER XVIII To Philemon

HIS EIGHTH AND NINTH EPISTLES—THE PERSON OF CHRIST AND THE BROTHERHOOD OF MAN

A. *Colossians*. It must be conceded at the beginning of our discussion to this epistle that it stands out separate and distinct from all the rest of the epistles. Yet there is a marked kinship between Colossians and Ephesians.

1. *Origin of the Church at Colossæ*. Colossæ was a small town in the Lycus valley, Hierapopolis being a holy city and Laodicea the metropolis of this valley. Epaphras and Philemon are members of this church. The former is a minister, pastor or evangelist, the latter a slave owner and likely a layman of influence. They had both likely visited Paul in Ephesus, and may have been converted there or under the preaching of members of the Pauline missionary party. At any rate, the church is founded by Pauline sympathizers and composed of Pauline converts. Hence Paul's sense of responsibility to this church, although he had never visited them.

2. *Occasion and Date of the Epistle*. Epaphras had come from Colossæ and told Paul of the love of the Colossians for him. It seems that Paul had never visited Colossæ, but had merely sent out members of his missionary group to evangelize that city and found a church there. But the Colossian Christians looked upon Paul as the authoritative leader of the missionary group, and not only so, but they also seem to have had tender feelings for the apostle. Paul had also heard that certain false doctrines were threatening to undermine Christianity at Colossæ. It is not definitely known whether Epaphras or some one else reported these false teachings to Paul. It is more than probable that Epaphras, in describing the affection and loyalty of the Colossian Christians, commented upon the pernicious false teachings in vogue in that community. As to the nature of these false teachings, New Testament scholars are not agreed. Zahn (Intro.) thinks it is an extreme Judaistic heresy; Lightfoot (Com) and some German scholars regard Essenism as

a possible source of the heresy. But we, along with most New Testament scholars, think that it is Gnostic tendencies that are menacing the progress of Christianity in Colossæ.

As to the exact phase of Gnosticism which is being pressed in Colossæ, the epistle itself would suggest to us that it is the doctrine of the æons, or emanations, and Christ's relation to them and to the human race. Paul is discussing more elaborately in this epistle than anywhere else the doctrine of the person and work of Christ. This would suggest that the Gnostics were teaching in Colossæ the necessity of a long line of intermediary beings between God and men. They derogated from the dignity and glory of Christ by allowing some of these intermediary beings to take the place and do the work of Christ. Hence their system was a direct thrust at the very vitals of Pauline Christianity. It is the presence of these false doctrines in Colossæ, and the apprehension that the people of Colossæ and its community might be led to entertain these degrading ideas concerning the person and work of Christ, that led Paul to write this unique christological epistle to the church in Colossæ.

The date of writing is likely soon after that of Philipians, and simultaneous with that of Philemon (cf. Philem. 10, 13; Col. 4:7-9). The date is 62 or 63.

3. *The Purpose.* Therefore, he wrote: (1) *To express his personal interest in the Colossian Christians.* He wanted to impress them that, although he had never seen their faces, still he was deeply interested in the progress of the gospel in their city. He loves all men who love his Christ and are loyal to his gospel. (2) But perhaps the strongest incentive to the writing of the epistle was his purpose *to deal with the false teachings at Colossæ.* He knows that Christ is the core of Christianity, and that if He is robbed of His personal glory, and if the work of Christ is minimized, Christianity itself must be in peril. So he writes to set forth the glorious personality of Christ as the Son of God, who existed before all creation, who was the medium through whom the Father created the universe itself, who was the "fullness" of the Divine character itself, who is the medium of the world's preservation, the Head of the church and of the whole scheme

of reconciliation in the moral and spiritual universe. He does not write simply in the negative to destroy the doctrines of the Gnostics, but with the positive purpose of describing the glorious, unique personality of Jesus Christ and His splendid work in redeeming man and in the reconciliation of the spiritual universe.

It is to be noted that Paul gives us in this epistle the most elaborate discussion of the person and work of Christ found in all his writings. He gives us one paragraph on the same subject in Ephesians, but not so elaborately.

(3) *The apostle also writes to show how a well-rounded Christian life is based on one's true relation to Christ.* After using about half of the space of his epistle in describing the doctrine of the person and work of Christ, he devotes the latter half to a somewhat detailed discussion of the well-rounded moral living of the Christian. The Gnostics often sank into the lowest immorality. There can be no doubt that the apostle is designing to set forth the vital connection of moral living with a genuine personal faith in the doctrine of the person and work of Christ. He is thus striking a blow at the Gnostics. See Colossians 3:1, 5, 12, where Paul uses an inferential particle, "then" or "therefore," to tie his exhortations to moral living onto his discussion of the great doctrines as found in the first two chapters.

4. *The Pauline Authorship.* Long ago Baur and the Tübingen school doubted the genuineness of Colossians. A few other modern scholars, Hönig, Holtzmann, von Soden, et. al., also question the Pauline authorship of this epistle. The principal objections against the Pauline authorship are as follows:

(1) It is urged that the heresy implied belongs to the post-apostolic period. But it can be replied to this objection that it is a historical fact admitted by most New Testament scholars, and by noted church historians, that Gnosticism existed even before the period of the imprisonment epistles. Harnack has clearly shown that there was a Jewish Gnosticism before there existed a Christian Gnosticism.¹ Therefore, the presence of Gnostic tendencies in Colossæ, as suggested by

1. See Hist. of Dogma, 1.

this epistle itself, does not preclude its being written by Paul in the seventh decade of the first century. If the insidious doctrines were only revealing themselves in their incipency, the keen eyes of a Paul could see the dire consequences of such teachings if left uncondemned.

(2) It is also urged against the Pauline authorship that there are *differences in its vocabulary and general phraseology*. It must be admitted that there are some new terms employed by the apostle in this epistle. There are also a few compound words which occur nowhere else in his writings; a few also which occur but seldom in his writings. But this cannot be pressed against the Pauline authorship. There are only 34 words peculiar to Colossians. The circumstances under which he was writing, the special heretical tendencies which he was correcting, and the great theme of the person and work of Christ which he is elaborating, would largely explain the use of these new terms and phrases in this epistle. It must be noted that many of these new words, "mystery," "fullness," etc., belong to the vocabulary of the Gnostics. This itself shows that Paul is familiar with their system, and his purpose to answer them would account for his use of these terms in his description of the glorious personality and work of Christ.

(3) *The differences of style between Colossians and Paul's earlier epistles* have been urged by some as an argument against the Pauline authorship. It must be admitted that the style of Colossians is different from that in the previous writings. There is a slow, heavy movement of the thought from sentence to sentence, while Paul usually rushed from proposition to proposition. But in reply to this objection it may be said that Paul has more leisure for composition now that he is shut in as a prisoner. We would naturally expect him to manifest rather a studied style than the rapid, vigorous style of the missionary in the thick of the fight on the field. The exalted theme which he is especially elaborating, namely, the person and work of Christ as set over against the fallacious teaching on the æons, also helps to explain the ponderous, creeping style found in this epistle, as over against the vigorous, rushing style found in most of Paul's letters.

On the other hand, it must be acknowledged by all New Testament scholars that the external evidence is decidedly in favor of the Pauline authorship. It is also mentioned in the Muratorian canon and by Irenæus. It is probable that Justin Martyr and Theophilus, and possibly some of the apostolic fathers, also refer to Colossians as included among the Pauline epistles. Therefore, since the external evidence is all in favor of the Pauline authorship, and the internal evidence need not be construed against it, our conclusion is that Colossians must be reckoned as a genuine Pauline epistle. Among noted scholars accepting the Pauline authorship may be named Hilgenfeld, Jülicher, Weiss, Zahn, Belser, Salmon, Godet, Jacquier, Peake, Moffatt, Abbott, McGiffert, Ramsay, Ropes, W. B. Hill, Beyschlag, Weinell, Bovon, Sanday, Hayes, et. al.

5. *Main Teachings.* (1) God is the Father. (2) Jesus Christ is the Son of God, the exact representation of the Father. (3) He is the Creator of the Cosmos and existed before anything was made. (4) He is the Savior of men, the Redeemer; He redeems by virtue of His death. (5) He is the supreme authority over the Church. (6) The Church is His body and His instrument for redeeming and ruling the world. (7) He is the Reconciler of all rational moral beings into an eternal cosmic fellowship. (8) The gospel is the mystery of God's love now made known to men by Christ. (9) Morality roots itself in spiritual religion which consists in union with God by faith in the Son and not in ascetic practices. (10) The family is the bed rock of society and the church; so all its members must practice living the Christ life in the home. (11) The husband is the head of the family. (12) Even slaves can serve the Lord by doing the daily duties of life. (13) Kind words are the salt of life. (14) Prayer is the Christians' endless duty and a heavenly privilege.

General Outline

I. **Salutation** (1:1, 2).

II. **Personal Portion** (1:3-2:5).

1. His thanksgiving for their faith and love (1:3-8).
2. His prayer for them. (1:9-12).

3. His prayer passing into a description of the nature and work of Christ (1:13-23).
 - (a) As Creator.
 - (b) As Redeemer.
 - (c) As Sustainer of the universe.
 - (d) As Head of the church.
4. Paul's suffering, preaching and toiling (1:24-29).
5. His interest in the Colossians (2:1-5).

III. **The Monitory Portion** (2:6-3:4).

1. The warning against various false teachings (2:6-19).
2. Warning based on union with the death and resurrection of Christ (2:20-3:4).

IV. **Hortatory Portion** (3:5-4:6).

1. Put away the sins of the old nature (3:5-11).
2. Put on the graces of the new man (3:12-17).
3. Domestic relations (3:18-4:1).
 - (a) Wives and husbands. (3:18, 19).
 - (b) Parents and children (3:20, 21).
 - (c) Masters and servants (3:22—4:1).
4. Various exhortations: To prayer, watching, thanksgiving, proper use of time, right talking, etc., 4:2-6).

V. **Conclusion** (4:7-18).

1. Sends Tychicus and Onesimus (4:7-9).
2. Greetings from those with him (4:10-14).
3. Greetings to brothers at Colossae and instructions as to the reading of his letters (4:15-17).
4. Signature and benediction (4:18).

6. *Line of Thought in Modern English.* Paul, a divinely appointed apostle, and Timothy, to the saints and brothers at Colossæ, send Christian greetings and best wishes, the gift of the Father. In our ceaseless prayers for you we give thanks to the Father for your faith in His Son Jesus Christ, for your love toward all, which is based on your hope of future blessings promised you in the good news and declared unto you by Epaphras, a faithful minister of Christ, through whom also we learned of your love.

For this cause, ever since we heard these things of you, we have not ceased to pray that you may have, by experience, a deeper insight into spiritual truths; that you may, by means of the spiritual power that is in you, live worthily of the Lord and bear the fruits of endurance, long suffering, and joy. We would especially give thanks for what God has done for us through the Son of His love, who purchased us from the bondage of sin and secured our forgiveness; who is the exact representation of the unseen God; who existed before all creation; who indeed was the medium through whom the

Father created all things and through whom He upholds the universe; who is also the supreme authority over the church in all matters; so every Christian should make Him first in all things. Yea, the Father was delighted to share with the Son His perfect Divine character and power, and through Him by means of His death, to bring the heavenly and earthly inhabitants into fellowship with God and one another. Although you were once out of fellowship with God, because of your evil works, yet now in union with Christ you are in fellowship with the Father, and bye-and-bye shall be presented blameless, if you continue to have faith in the good news which you first received.

I rejoice that I can suffer for Christ and so complement His sufferings for men as to lead them to believe in His sufferings and thus apply their saving efficacy to themselves; that I can preach to the Gentiles the secret of His forgiving love, the Divine philosophy of the ages, concealed in times past but now disclosed by Christ (chap. 1).

I write this to let you know how keen is my interest in you and all the Gentiles, whom I have not seen face to face. I long for you to share the spiritual knowledge of the mystery of God's universal love; that you may find comfort therein and realize a beautiful brotherhood in Christian love. I urge this, lest some shrewd, false teacher may deceive you. Therefore, continue to live in faith in Christ and in thanksgiving to Him.

Because of the Gnostic teachers, who are teaching among you that Christ is only a superior medium of communication between God and man, whereas He is your almighty Deliverer and you find your spiritual and moral completeness in Him, I admonish you. Your baptism pictures your death to the life of sin and your resurrection with Christ to live a beautiful, spiritual life.

Let no false teacher deceive you in the matter of eating or drinking or observing feast days. The Church is Christ's body, and therefore He is its Head, so you should not let these false teachers rob you of your spiritual prize by entic-

ing you to worship creatures, though they be angels, and so sever yourself from Christ the Head, who supplies to the members spiritual strength and unity. Since you are in fellowship with Christ and so died with Him to your sinful past, why do you submit to human ordinances and torture your bodies? Asceticism is no curb on the lower appetites and passions (chap. 2).

Since you are alive with Christ in a new life, seek the things of the spiritual realm and live the life of the heavenly citizen, for you have passed out of active relations with the evil ways of the world, and your spiritual life is rooted in Christ. When He shall be manifested in glory at His second coming, then you will shine in spiritual splendor. For this reason you ought to lay aside, as a garment, the sins of the old life, fornication, impurity, passions, covetousness (which is idolatry), anger, malice, lying, indecent speech, and live a new life in union with Christ. I urge this on you Gentiles, because all nationalities are on the same footing before God.

Put on, as a new garment, the graces of the new life, compassion, humility, gentleness, patience, love, forgiveness, and as a consequence, the quiet of soul which Christ gives you will rule in your hearts. Be thankful, know and love and live the word of God; teach one another and sing together psalms and spiritual hymns, making melody in your hearts in praise to God. Do all things as unto God, and give thanks to the Father through Christ.

Wives, lovingly submit to your husbands. Husbands, be loving and tender with your wives. Children, do everything your parents command you, for this is pleasing to God. Fathers and mothers, deal with your children in such a way that they may not become soured in disposition and discouraged in life. Servants, in sincerity render every service to your earthly masters, for thus you serve Christ your Master and will receive from Him the rewards of your good deeds (chap. 3). Masters, be fair with your servants, for you have a Master in Heaven to whom you are responsible.

Watch with thanksgiving and pray without ceasing, especially for me that I may have an open door of opportunity

for preaching the good news as I ought. Be cautious in dealing with non-Christian men. Buy up the time for doing good. Let your speech be salted with kindness, so as to answer properly every man.

Tychicus, a brother minister, and Onesimus, the converted slave, now a faithful and beloved brother, one of your townsmen, I send to report to you our affairs.

Aristarchus, Mark, Justus, Epaphras, Luke, Demas, send you greetings. Greet the brothers in Laodicea; also Nymphas and the church in her house. Let the Laodiceans read this letter, and you read mine to them. Charge Archippus, a minister in your church, to take heed to fill his ministry with the service of love.

I send these greetings over my own signature. Remember the aged prisoner. Heaven's blessings be on you.

A. *Philemon*

1. *Its Occasion and Date.* The slave Onesimus had run away from his master Philemon. He had come to Rome, heard the gospel from Paul, and had been converted. Paul was planning to return this runaway slave to his master, who was a special friend to Paul, and likely a convert of Paul's preaching.

It is almost certain that Paul wrote this letter at the same time he wrote Colossians in the year 62 or 63.

2. *The Purpose.* Paul wrote this letter: (1) *To ask Philemon to forgive Onesimus and receive him back as a brother in Christ Jesus.* The apostle feels that Onesimus is not only the slave but also the brother of Philemon. Philemon had doubtless been grieved over the conduct of Onesimus in running away, and Paul in this letter seeks to set all things right between Onesimus, the returning slave, and Philemon, his master. Paul wants to show that even the antipodes of society can and should be brothers since they have one common Savior and Master, Jesus Christ. (2) *To engage a room in Philemon's house for himself on a visit which he is contemplating in the future.* We here see the glorious optimism of Paul and his fine faith in God's providence to set him free from Roman chains. It is probable that he made this

visit to Colossæ after his release from Rome, while on the fourth missionary journey to Spain and other points.

3. *Genuiness and Characteristics.* (1) Marcion the heretic, who made the first canon of the New Testament, included it; so did the Muratorian Fragment; the oldest version in the West, the Itala; the oldest in the East, the Peshitto. (2) Its characteristics are simplicity and elegance of style, just like Paul in his off moments; directness of statement, a purely personal, private letter; expressive of the finest courtesy and gentlemanliness; breathing the spirit of love and brotherhood which led Erasmus to say of it, "Cicero never wrote with greater elegance."

Topics for Research

1. The origin of Gnosticism.
2. The specific tenets of Gnosticism as it threatened the churches of the Lycus valley.
3. The new points in Paul's christology (in Col.).
4. The cause of Onesimus' running away.

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CHAPTER XIX To Ephesians.

HIS TENTH EPISTLE—COSMIC UNIFICATION

As intimated in the previous chapter, this epistle shows some kinship to Colossians. And yet Ephesians is more elaborate and comprehensive than Colossians. There are even more problems connected with this epistle than with the previous one. Let us patiently and candidly consider them.

1. *Its Occasion and Date.* This is the last of the epistles from the pen of the apostle during his Roman imprisonment. The epistle is so general in its nature that it is impossible to find out the exact occasion which called it forth. It is likely that the existence of the Gnostic tendencies in the Roman province of Asia, as well as in the immediate vicinity of Colossæ, constitutes a part of the general circumstances calling forth this profound doctrinal epistle.

If Paul be the author, as indicated above, this last of the imprisonment epistles must have been composed in 62 or 63, in the latter half of the First Roman imprisonment.

2. *The Purpose.* There are three possible lines of design running through the epistle: (1) *To show that salvation is obtained only in Christ Jesus.* The apostle does not dwell so much on the person of Christ in this letter as in Colossians. His emphasis is rather on the work of salvation. The apostle's favorite expression, "in Christ," or "in Him," is used more often to the page in Ephesians than in any other portion of the Pauline epistles. His great doctrine of salvation by grace also receives special emphasis. There can be little doubt that Paul, in this last of his great doctrinal epistles, is showing how the whole plan and operation of grace are centered in Jesus Christ, the Son of God. Salvation is traced back ultimately to God's love (2:4). His grace is the effecting cause of salvation, while Jesus Christ is the medium through whom salvation is brought to men (2:4-8). (2) *To emphasize the continued fellowship of the believer with Christ and the general fellowship of all believers with one another.* It is in this epistle that the apostle emphasizes

not only the reconciliation of men to God, but also of the Jews and the Gentiles, in one comprehensive brotherhood. His second chapter in this epistle gives the apostle's teachings on the universal brotherhood of man as nowhere else in all his writings. The cross is not only the means of reconciling men to God, but also the means of reconciling the various nationalities to one another and thus producing a beautiful Christian brotherhood. (3) *To magnify the church as a Divine institution.* The word Church is not used in the local but the general or institutional sense throughout the epistle. The church is the instrument for bringing about the reconciliation between God and man, and the unification of mankind in an interracial brotherhood. This function of the church is alluded to in Colossians, but in Ephesians it is elaborated. (4) *To show how the well-rounded moral and spiritual life is based on the doctrines of grace* as mediated through Christ Jesus. Just as we saw the apostle tying the practical portion of Colossians onto the doctrinal portion, by use of the particle "then" or "therefore," so we see the same connection in Ephesians (See 3:14; 4:1, 17, 25; 5:1). The apostle wishes to show his general readers that the highest moral living depends upon the reception of Christ and the acceptance of the great doctrines of grace mediated through Him.

3. *A Local or Circular Epistle?* It is fairly well agreed upon in the world of modern New Testament scholarship that it is a general circular epistle. The best manuscripts omit the phrase, "at Ephesus," in 1:1. Not only does the manuscript evidence stand against the position that the epistle was addressed to the church in Ephesus, but also the general tone of the epistle is evidence against the local destination of the epistle. There is scarcely a local hint anywhere in the epistle that it was intended only for the church in Ephesus. The most reasonable conclusion is that Paul addressed it to all the churches of the province of Asia. It is probable that he intended the church in the capital city, Ephesus, to read it first and then pass it on to the other churches in the province.

Is it the letter from "Laodicea," mentioned by Paul in Col. 4:16? Lightfoot mentions fifteen hypotheses for explaining the reference to "the letter from Laodicea." He concludes that it is our epistle to the Ephesians. Tertullian twice tells us that Marcion called our epistle to the Ephesians the epistle to the Laodiceans. All modern scholars hold that Ephesians is a circular epistle and many of them regard it as the epistle referred to by Paul in Col. 4. It came to be known as the epistle to the Ephesians because after being circulated among all the churches of Asia, it was finally returned to Ephesus, the capital city, where it was permanently kept.

4. *The Pauline Authorship.* Quite a number of New Testament scholars place Ephesians in the list of the questionable writings of Paul. But it must be conceded that the external evidence is all in favor of the Pauline authorship. The epistle seems to have been used by Ignatius and Polycarp; also by the Shepherd of Hermas. Marcion also included it in his canon, which shows that he regarded it as Pauline. It is quoted as Paul's by Irenaeus and the later writers. Moreover, if First Peter is the production of the apostle Peter, and if Peter had read the epistle to the Ephesians as a number of extreme critics contend, Ephesians must have been produced before the beheading of the apostle Paul. According to a reference in the letter of Clement of Rome to Corinth (chapter 5) the two apostles were put to death about the same time.

But the arguments against the Pauline authorship are taken from the internal evidence. Some of these arguments are just the same as those urged against the Pauline authorship of Colossians. (1) One of the strongest arguments is that of *the style* of Ephesians. The sentences are long and involved, while Paul's sentences usually are short and vigorous. The first paragraph in Ephesians, after the salutation, is the longest sentence in the New Testament. This one sentence includes twelve verses (3-14). But we have the same reply to this objection that we made in the last chapter, concerning Colossians. Paul has more leisure, and he is not in the rushing spirit of the missionary in the thick of the fight on the field. The majestic theme of the Divine purpose and

grace, as unfolded in the plan of salvation, also contributes to the stateliness of the style.

(2) The teachings of the epistle also are said to be different from those of the unquestionable epistles of Paul. It is urged that redemption is said to be by Christ rather than by God; that reconciliation united Jews and Gentiles, as well as God and men; that the second coming is postponed to a later age; that the doctrine of the church is more general than local. In reply to the position that these differences demand a different author, we would say that Paul, during this period of his theological thinking, is making prominent the person and work of Christ, and this would account for his ascription of redemption to Christ rather than to the Father. The false teachings of the Gnostics are in the air, and to the Asiatic churches he feels he must emphasize the conspicuous place filled by Christ in the plan of redemption. As to reconciliation, it is true that he refers the idea to the double relation, Jews to Gentiles, God to men. But the idea of reconciling the two wings of the human race, as expressed in these two terms, is found in the Corinthian epistles, and possibly in Galatians and Romans. (See especially Romans, chapter 11, II Cor., chapter 5, I Cor. 1:30ff.) As to Paul's deferring the second coming of Christ, it may be replied that the passage which speaks of the ages to come (2:7) may refer to the ages after the second coming, instead of the future generations preceding that event. As to the doctrine of the church, it must be conceded that Paul here discusses the institutional rather than the local idea of the church; but this is easily explained on the ground that it is a general and not a local epistle.

(3) The writer seems to associate himself with the older apostles, in the revelation of the gospel of grace, when he refers to "the holy apostles and prophets" (3:5, 6). This objection would imply that there is necessarily a schism between Paul and the older apostles. The facts in the history of the apostolic age are rather against this supposition. There is not a hint at any differences of theological conceptions as between Paul and the rest of the apostles after the episode in Antioch, where Paul took Peter to task before the church

concerning his position on the question of circumcision. Peter's first epistle is evidence that he learned well the lessons which Paul taught him on that occasion. The Pauline type of Christianity prevailed, and there was no real schism between him and the other apostles from that time on. Even the author of Hebrews and the authors of the Johannine books give evidences of being influenced by Paul. He was the great thinker of the apostolic age and was the strongest personality in that plastic, critical period.

(4) The relation of this epistle to Colossians is also urged against its genuineness. De Wette long ago stigmatized Ephesians as a "diffused expansion of Colossians," and denied its unity, on the ground that the polemic against the false teachers has been omitted. In reply to this objection, we would say that there is a marked unity in this profound and comprehensive literary production. And the fact that it was written practically at the same time would explain the elaboration of many points already discussed in Colossians. The epistle to the Romans is an expansion of the epistle to the Galatians, but no one would urge that for that reason Paul is not the author of Romans. The leading scholars denying the Pauline authorship of Ephesians are Schleiermacker, Usteri, Baur, De Wette, Holtzmann, Hitzig, Klopper, von Soden, Jülicher, Moffatt, et al. Some of the outstanding scholars favoring the Pauline authorship are Lightfoot, Zahn, Sanday, Harnack (with reserve), Peake, Moule, Salmon, Findlay, Hort, Westcott, Abbott, Farrar, Robertson (A. T.), Lewis (C. S.), Hayes, et al.

5. *General Characteristics.* (1) It is non-personal and without the least local coloring. It is distinctively an epistle. (2) "It moves in the heavenlies," as to thoughts and truths presented. It steps back to eternity to trace redemption and salvation to God's "love," "will," "good-pleasure," "plan," "grace" and emphasizes election and foreordination. (3) It is general or cosmopolitan in tone. The word "all" occurs in Ephesians 51 times. Its references are to "all" events, "all things," "all rule," etc., in Christ's hands, "exceeding abundantly above all that we ask or think," the victory of the Christian is over "all the fiery darts of the evil one," etc., etc.

(4) It is even cosmic in tone and scope, as Christ is said to be the tie that unites "all things in heaven and on earth." Its ultimate goal is the spiritual unification of the universe.

(5) It is ecclesiological. Colossians alludes to the church as the body of Christ, but Ephesians elaborates the doctrine of the church as a Divine institution created by the love of Christ, with all its spiritual gifts and functionaries, to tell the good news to "all" so as to unify the race into a spiritual brotherhood. (6) In vocabulary it is peculiarly rich in new words—having 42 that occur nowhere else in the New Testament, and 39 that occur nowhere else in the Pauline epistles. It also contains many new combinations of Pauline words. The language is rich, in harmony with the sublime thoughts which clamor for expression by the apostle's pen.

(7) In style it represents Paul's best literary effort. As Hayes puts it, "The epistle is a work of art." Paul, in writing Colossians just a few days or weeks before, has thought through his arguments and mastered these sublime truths. He now is free to express his thoughts in a stately, lofty style in harmony with those profound and sublime thoughts, and especially in harmony with his own enraptured soul. Again Hayes says, "His rapt soul expresses itself in lyric beauty, in reverent-rhythmic reasoning which rises to the level of an epic." Romans is his masterpiece in scope of theology covered. Ephesians is his masterpiece in the profoundness and thoroughness of truths treated and in its literary finish.

6. *Main Teachings.* (1) God is the Father—rather emphasized. (2) Christ is the Messiah, the Son, The Redeemer, the Reconciler of God and man, of races, and of the universe. (3) He has supreme authority over the church. (4) The Holy Spirit seals believers as God's own and stamps them with the image of God. (5) The church is a Divine institution, erected by Christ's love for men, endowed with various spiritual gifts and functionaries for the perfecting of Christian character and personality and for the propagation of the gospel to all races so as to bring about a universal brotherhood of mankind. (6) Unification and fellowship of Christians as a logical sequence of the seven unities—one God, one Lord, one Spirit, one faith, one baptism, one

hope, so one body of united Christians. (7) God's power to keep Christians measured by His power to raise Christ from the dead and to exalt Him far above all other rule and authority. (8) The power of prayer and the Christian's inducement to pray—the Father's ability to do exceeding abundantly above all that we ask or think. (9) The home the basis of society and the church. (10) The tender relation of Christ to His church that of a loving husband to his bride. (11) Husbands to imitate Christ's love in their devotion to their wives. (12) Wives to respect their husbands as heads of their homes. (13) Parents under obligation to give a Christian education to their children. (14) The Christian life is a campaign with the devil and the forces of evil, but each one may be so armed as to be sure of victory.

General Outline

I. **Salutation** (1:1-2).

II. **The Doctrinal Portion** (1:3-3:21).

1. Thanksgiving to God for election by the Father, redemption in Christ, and sealing by the Holy Spirit (1:3-14).
2. Thanksgiving for spiritual state of the readers with a prayer for their deeper spiritual knowledge (1:15-19).
3. A formal statement of God's power in Christ (1:20-2:22).
 - (a) As to Christ Himself, the Father brought about His resurrection, ascension, universal and ecclesiastical headship (1:20-23).
 - (b) As to individuals, their spiritual resurrection and ascension in union with Christ (2:1-10).
 - (c) With respect to all mankind, reconciliation and brotherhood (2:11-22).
4. Paul's personal relation to his readers (3:1-21).
 - (a) His authority to preach the mystery of the gospel (3:1-13).
 - (b) His prayer for their spiritual strength (3:14-21).
 - (c) He closes these great teachings with a doxology (3:20, 21).

III. **The Hortatory Portion** (4:1-6:20).

1. To the church as a whole (4:1-5:22).
 - (a) To live a life worthy of the unity of the church (4:1-16).
 - (b) To live a life different from the old Gentile life (4:17-24).
 - (c) To practice certain virtues and avoid certain vices (4:25-5:21).

2. To the various classes (5:22-6:9).
 - (a) The duties of wives and husbands (5:22-23).
 - (b) The duties of children and parents (6:1-4).
 - (c) Duties of slaves and masters (6:5-9).
3. To the whole church again (6:10-20).
 - (a) The Christian life a spiritual warfare (6:10-12).
 - (b) Christian soldier's armor (6:13-18).
 - (c) A request that the church pray for the apostle to preach the gospel as he ought (6:19-20).

IV. Conclusion (6:21-24).

1. Tychius sent (6:21-22).
2. Salutation and benediction (6:23, 24).

7. *The Line of Thought in Modern English.* Paul, a divinely appointed apostle of Christ Jesus, to the consecrated and faithful ones, sends Christian greetings and best wishes.

Let the Father of our Lord Jesus Christ be praised, who has given us every spiritual blessing in the heavenly realms in union with Christ, because He had selected us in Him before He had created the universe, that we should be pure and spotless in love.

Yes, He had, before this selection of His, marked us off as His own through Jesus Christ according to His own will, to the praise of His rescuing love freely expressed in the gift of His beloved Son.

Through the death of the Son we have been purchased from the bondage of sin and have received the forgiveness of our sins, according to the riches of His rescuing love, which is the disclosed secret in the good news. The purpose of disclosing this secret of rescuing love in Christ was to make the Son the center and the medium of the economy of Divine love, the unifying force of heaven and earth, that we rescued ones might continue to tell His love, a love that has no bounds and surpasses all knowledge. You have received the good news, and since you are delivered from sin you are also sealed as God's own, with the Holy Spirit, who stamped the Divine image on your souls.

Since I heard of your faith and love I have not ceased to thank God for you and to pray that you may have a keen experimental knowledge of Christ, so that you may know the

brilliant hope given by His selecting love, how rich an inheritance God has in His saints, and how great is His keeping power for those He loves, a power that equals the power of God in raising Christ and in exalting Him above every other name, to be the Head of the church (chap. 1).

Although you pagan peoples were once out of fellowship with God because of your evil works and were dominated by Satan, the prince of the world of evil, just as we Jews were once by nature children of disobedience, yet are we both now, on account of the riches of God's reclaiming love, in fellowship with Christ, and sit with Him in the heavenly realm. God has thus bestowed on us His wonderful love, that we might, by deeds of love, publish it to the coming ages.

For this reason, call to mind your wretched state of alienation from the citizenship of the chosen people, yea, from God Himself; but now by the cross of Christ you are in fellowship with God and fellow-citizens with us trusting Jews and members of the same spiritual family. The cross is the basis of this international peace and universal brotherhood. This new race of mankind will be a symmetrical temple gradually and co-operatively constructed on Christ as its foundation. For this reason I pray for you—but before I tell you the prayer let me remind you of my ministry of the secret of God's reclaiming love, once concealed in ages past but now disclosed in Christ; conferred upon me that I might proclaim to the nations the unspeakable love of Christ and the Father's resourceful wisdom and power in Christ. So we ought to trust in Him and not to faint over my privations which are for your good.

Yes, I pray to the Father in Heaven, whose fatherhood is the pattern of every family relation in Heaven and on earth, that you may receive mighty spiritual power in your spirits by the indwelling of Christ, and that you may know by experience the unlimited bounds of His reclaiming love.

To Him who has unlimited resources from which to answer our prayers far beyond our ability even to imagine, be praise forever, through Christ, by the activities of the church (chap. 3).

Therefore, I, the prisoner of the Lord, entreat you as united Christians to walk worthily of your heavenly citizenship, in lowliness, gentleness, patience, love, and, above all, in a beautiful unity, which is brought about by using co-operatively all your spiritual gifts bestowed by the ascended Christ, the purpose of which is the development of well-rounded character in the individuals and the edification of the church, so that at last we shall attain unto perfect spiritual manhood and the likeness of Christ Himself.

Therefore, I exhort you to lay aside forever the deeds of your former lives, the lives which you lived when you did not know the true God, when your hearts were hardened in sin, and you had not learned the truth in Christ. Lay aside, like an old garment, the old life and put on, like a clean garment, the new life. Lay aside fornication, impurity, bitterness, strife, covetousness, foolish talking, and jesting. Practice kindness, compassion, as God had compassion on you, forgiving one another's faults, as Christ also forgave you. Put off the deeds of darkness, for now you are children of light and should live in the open. Arise from the dead of your moral past and let Christ shine from your lives. Buy up the time for doing good. Stop being intoxicated with wine but be filled with the transforming power of the Spirit, that you may sing together from the heart the spiritual songs of thanksgiving (4:1-5:21).

Let the wives be subject to their husbands, just as the church acknowledges the lordship of Christ. Let husbands love their wives, for the wife is a part of the husband's own body, as Christ loved the church and gave Himself to purchase, cleanse, and beautify it. Children, obey your parents for Christ's sake, for this is right and has the promise of Divine blessing on it. Fathers, be not bitter against your children, but teach them Christian truths and warn them in Christian living. Let slaves render faithful service to their earthly masters, not merely to please them, but also to do the will of God in the common duties of life. Masters must not harshly threaten their slaves, but be faithful to them, remembering that they have a Master in Heaven, and that God does not respect their lordly circumstances (5:22-6:9).

Finally, be strong and brave soldiers of Jesus Christ, for your spiritual life is a campaign against the mighty hosts of the evil spirit-world. Therefore, put on the armor of spiritual soldiers, the girdle of truth, the breastplate of righteousness, as shoes for your bleeding feet the preparation of the good news, for bringing peace out of the conflict, over all the shield of confidence, as a helmet, the hope of final conquest, the sword of the Divine word, and ceaseless prayer, with watching and thanksgiving (6:10-20).

To comfort your hearts about my conditions in prison, I send Tychicus. Prosperity to the brothers, with love and confidence, from the Father and from the Lord Jesus Christ. Spiritual blessings on all them that truly love our Lord Jesus Christ (6:21-24).

Topics for Research

1. The circular nature of this epistle.
2. Its majestic style.
3. The meaning of the word church in Ephesians.
4. The sublime idea that Christ is the medium for unifying nations and the universe.

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Same Bib. Dicts., Introductions and Comms.

Add: A. A. McNeille, St. Paul. His Life, Letters and Chn. Doctrine (against Paul's authorship).

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CHAPTER XX

DID PAUL WRITE THE PASTORAL EPISTLES?

Ever since the days of Schleiermacker, but more especially since the time of Baur, father of the Tübingen School, the authorship of the Pastoral Epistles has been a question of endless discussion among New Testament scholars. In this chapter we wish to examine the evidence pro and con, and try to reach a reasonable, and if possible, the correct position on this question.

1. *Three Theories Held Today.* These are (1) The view that they are completely genuine; that is, that they were written by Paul in exactly the form in which they have been transmitted to us. This is the position taken by such eminent scholars as Conybeare and Howson, Farrar, Dods, Gloag, Godet, Lightfoot, Salmon, Weiss, Zahn, Alford, Adeney, Hort, Humphreys, Huther, Findlay, Gilbert, Fairbairn, Knowling, Plummer, Plumptre, Ramsay, Sanday, Wace, Barth, Baumgarten, Beck, Herzog, Hoffman, Lange, Schaff, Spitta, Wieseler, Van Oosterzee, Schlatter, Belser, Headlam, Shaw, Rutherford, White, Lilley, James, Hill, D. Smith (in EGT), Hayes, et al. (2) The view that they are not genuine, that is, that they are not Paul's production at all. This view has been championed by Schmidt, Schleiermacher, Baur, Beyschlag, Hilgenfeld, Holtzmann, Jülicher, Meyer, Schenkel, Schwegler, Weizsacker, Davidson, Hatch, Robert Scott, and a few others. This view is so radical and apparently unfair in dealing with all the facts that it has no extensive following among New Testament scholars. (3) Then there is what may be called the mediating view; namely, denying that they are entirely genuine, but claiming that they do contain a kernel of genuine Pauline matter, but that a second century writer (or some would place the date in the last decade of the first century) used this Pauline material in composing the epistles in the form in which we now find them. This is a very popular view today and is apparently gaining in its appeal to New Testament scholars. It has been held by such noted scholars as Clemen, Credner, Harnack, Hausrath, Hesse, Hitzig, Pfleiderer, Krenkel, Immer, Knoke, Lemme,

Bacon, McGiffert, Peake, Moffatt, Strachan, Renan, Reville, Sabatier, Von Soden, and others.

2. *Arguments Against the Pauline Authorship.* (1)

It is urged by the above scholars who deny the Pauline authorship that we can find no place anywhere in the book of Acts into which we can fit the history and biography of these epistle. (a) Titus, according to Tit. 1:5, accompanies Paul to Crete—not mentioned in Acts. (b) In Tit. 3:12, Paul says he intended to spend a winter in Nicopolis—never carried out in the accounts in Acts. (c) In 1 Tim. 1:3, Timothy is left in charge in Ephesus, while Paul goes to Macedonia, while in Acts 20:1, 4, Timothy accompanies Paul to Macedonia, and there is no hint that he had been left in Ephesus. (d) In 2 Tim. 4:20, Paul on his way to Rome tells Timothy that Trophimus had been left at Miletus sick, while in Acts 21:29, Paul has gone to Jerusalem and Trophimus has gone with him and occasions the rumor that Paul had taken Greeks into the temple. (e) In 2 Tim. 4:20, Erastus is left in Corinth, but in Acts Paul left Corinth two years before attended by Timothy, so he would not need Paul's information about these happenings. (f) In 2 Tim. 4:13, Paul wants his cloak and books which had been left with Carpus at Troas; but according to Acts several years had gone by before 2 Timothy was written. He would have needed both his cloak and his books long before this.

(2) In Acts 20:25, in bidding the Ephesian elders farewell Paul said they would see his face no more, but in 1 Tim. 1:3, another visit to Ephesus is implied.

(3) In 1 Tim. 1:3, Paul had just been at Ephesus and was hoping soon to return (1 Tim. 3:14), and there was no need of waiting.

(4) It would not have been appropriate for Paul to call Timothy a "child" and "youth" (1 Tim. 1:8; 4:12; 2 Tim. 2:1), as he was likely at least thirty-five years old. He was no child but a mature man. So McGiffert urges that these instructions are "suited to immature and untried disciples," and so Timothy and Titus are "lay figures" and represent the "common multitude of Christians."¹

1. Apos. Age, 3,99f.

(5) *The vocabulary is not Pauline.* (a) As to new words not found elsewhere, First Timothy has 74, Second Timothy 46, and Titus 48—according to Findlay,² an average of 13 to the chapter. Among these new words are “Neophyte,” “Novice” (1 Tim. 3:6); Devil not Satan (usual with Paul); “epiphany” not Parousia (Paul) for second coming of Christ; “piety” 11 times, never in Paul (elsewhere); “sound doctrine” repeatedly (not elsewhere); “mercy” added to the usual Pauline greeting.

(b) As to new phrases, “Faithful is the saying,” nowhere else, “God the Savior” six times, not elsewhere in Paul, twice elsewhere (2 Pet. 1:11, Jude 25).

(6) The style is alleged to be un-Pauline, Davidson³ asserts these epistles are “without vigor, point, spiritual depth, or richness.” McGiffert⁴ says the “detached passages” (esp. of First Timothy) “betray a writer lacking in the directness, incisiveness, and grasp characteristic of Paul.”

(7) The theology is not Pauline. (a) Justification by grace through faith is fundamental in the previous (Pauline) epistles; here morality and good works are stressed. (b) Faith is used in the objective sense (creed), while in the earlier epistles, in the subjective sense, the believer’s personal commitment to Christ (never so used in the Pastorals); (c) God is called “the Savior,” while in the earlier epistles this title belongs to Jesus. (d) A different attitude toward “the law,” here it has a moral restraining power, in the early epistles, is conceived as having only a negative function (Rom. 7:7-13).

(8) The organization of the churches is claimed to belong to an advanced stage of the ecclesiastical movement—that of officialism and hierachical tendencies.

(9) It used to be argued (scarcely at all by modern liberals) that the heresies combated in the Pastorals belonged to the second century.

3. *Answers to These Objections.* As to (1)-(3) we must agree that the history of the Pastorals cannot be fitted into that of Acts. But does that close the argument against the

2. The Episs. of Paul, 214. 3. Introduction, etc. 4. Ib. 401.

Pauline authorship? Could not Paul have been released from the Roman prison and visited those places named in the Pastorals? As most scholars are inclined to accept Paul's release as possible, these arguments are not so weighty after all.

As to (4), Paul's calling Timothy "My child," and warning him not to let any one despise his "youth" though thirty-five—it must be remembered that Paul was his spiritual father; Timothy was his convert on the first missionary journey (Acts 16:1), and Paul is now an old man, so it is fitting for him thus to address young Timothy and thus to appeal to him to rise above the pride of youth.

Objections (8) and (9) are not now vigorously pressed, especially (9), and (8), as to the degree of officialism and hierarchical tendencies implied, almost answers itself. Only pastors (bishops), deacons, and deaconesses are named as church officials. It is quite true, Timothy and Titus seem to be missionary advisers over the whole field to see that officials of good character, skillful in teaching and in administration, be selected. Bishops and deacons are alluded to in Philippians 1:1, and pastors, teachers, evangelists, etc., in Romans 12, and Ephesians 4.

But this leaves three arguments, the weightiest against the Pauline authorship—the vocabulary, style, and theology are not Pauline. These arguments, we shall later see, are convincing against the Pauline authorship of Hebrews; why not convincing against the Pauline authorship of the Pastorals? Let us look into the details.

As to vocabulary, it must be conceded, as White has shown,⁵ that many of these peculiar words—the first third—have to do with the life of the churches as threatened by heresies. Hence the technical sense of "truth," "doctrine," "sound doctrine," "the faith," the blending of faith with "love and patience," "piety," "living piously," "sober," "living soberly," "pure conscience," "good works," etc., are most fitting to the theme of the epistles. Observe, "the faith" may be the meaning in Romans 12:6 and Ephesians 4:13.

5. In E. G. T., Intro. to Pas. Epp.

The second class of peculiar words are polemical phrases, "the knowledge of the truth," "Perverting the truth," "withstanding the truth," "a corrupt mind," "a seared conscience," "genealogies," "apostatizing from the faith," "word battles," etc., and these are fitting if in his theme he is to warn against false teachings.

As to the author's favorite phrases and words, "faithful is the saying," "worthy of all acceptation," "mercy, grace and peace," "I testify before God," etc., it must be admitted that they are not favorite terms and phrases of Paul's early epistles. But it has been shown⁶ that the 50 favorite Pauline words, picked from the early epistles, do not occur uniformly in the first, second and third groups; 27 of them are missing from some one or more of the preceding groups; 11 of the most Pauline terms (to justify, righteousness of God, works of law, etc.,) do not occur in the first and third groups but only in the doctrinal epistles (Gal., 1 and 2 Cor., and Romans). So it seems that the new environment and the practical questions now before the author would suggest this sort of words and phrases, even if the author is Paul.

As to the style—again it is frankly conceded that it is "without vigor, spiritual depth or richness," but does any writer sustain himself, through a stretch of years in composing books in different fields, on the same high level of thought or beauty of literary finish? Does not the theme either lower or elevate the tone of the style? Does Paul write in First Corinthians 6 (denouncing the incestuous man) in the stately, elevated style in which he describes the majesty, superiority, and eternity of love in 13? Does he maintain the same ponderous, majestic style of Ephesians 1-4 in the joyous love letter to the Philippians; or even in the practical, prosaic exhortations in Ephesians 5 and 6? As Shaw⁷ sarcastically asserts, "Burns could not have written half the poems attributed to him, for there are 'radical and inexplicable differences' in the very nature of the poet who wrote 'Tam O' Shanter,' as compared with the other poet who wrote 'To Mary in Heaven.'" That is, different themes and environment and

6. See E. G. T., IV 68f. 7. The Epp. of Paul, 483f.

different moods in the author give us changing styles in the same author.

It must be noted that the differences between the style of the doctrinal epistles and the Pastorals is not so marked and radical as are the differences between Paul and the author of Hebrews. (See Chap. on Heb.).

The same thing can be said in rebuttal of the objections as to theology. The same sort of theology and ethics is found in the Pastorals as are found in Galatians, First Corinthians, Romans, Philippians, Colossians; in the latter portion of the doctrinal epistles Paul carefully shows that he believes in "piety," in "living soberly, piously," in "good works," the moral virtues and spiritual graces as the "fruit" of the Spirit and the natural expression of the "new life" inherent in the justified man. However, in the Pastorals the author is absorbed in devotion to the truth, in godly living and in upholding the honor and dignity of the church—an advanced stage of Christian development now being reached by the churches of the first century. Paul always believed the law was good, holy, just, and spiritual (Rom. 7:12-14), and now the Judaizers are vanquished, he turns his guns on immorality and pleads for piety, sanctification, and devotion to truth and higher living.

4. *Positive Arguments for the Pauline Authorship.* (1) *The External evidence.* This is almost unanimous for Paul. It is entirely different in the case of Hebrews, where the evidence from the early writers is well nigh equally divided. Only a few heretics of the second century rejected the Pastorals. Basilides is the first to do so. A few other Gnostics did so, but Clement of Alexandria,⁸ Clement of Rome, Ignatius, Polycarp, Barnabas (espistle of, so called), Diognetus, Justin, Athenagoras, the epistle of the churches of Vienne and Lyons (A. D. 180), Theophilus in Antioch, Irenæus, Tertullian, et al, all quote from one or more of these epistles and either assert or imply the Pauline authorship.⁹ So the external evidence is practically unanimous for Paul.

8. Strom. II. 11. 9. See E. G. T., for list of quotations in these early writers.

(2) *The Internal Evidence.* (1) Even the salutation might be argued in favor of the Pauline authorship. "To Timothy, my beloved child, grace, mercy, and peace," etc. This is most natural for the aged apostle. Timothy is his spiritual child and the old man is more or less reminiscent and delights to allude to this relationship. He uses the word "mercy" in Romans and Ephesians, and now in the face of death the mercy of "God, the Father, and of Christ Jesus the Lord" makes a tender appeal to the reminiscent soul of the aged writer. A forger, it may be surely believed, would not have added this word to the usual Pauline greeting. (2) The anxiety of aged Christians, especially ministers, "for sacred doctrine" is axiomatic. So it is a strong argument in favor of Paul that he is so urgent, even with new terms, for the maintenance of his gospel after his death; the gospel of grace and good works which he has so persistently and enthusiastically championed (cf. Gal. 1:8-9; Col. 2:16ff). (3) The versatility of Paul the preacher, the teacher, the apostle, the statesman, the counsellor of the churches and young ministers, and the writer of various types of Christian literature, makes it possible, and fairly probable, that Paul wrote these epistles. We can demonstrate his literary versatility in the universally recognized Pauline epistles. He is the personal counsellor and friend, practical writer, and yet somewhat of a theologian (cf. 4:16ff) in First Thessalonians, he is a vehement polemicist in Galatians and Second Corinthians; in First Corinthians, he is at once the practical, social and ethical writer and theologian; while in Romans, Colossians, and Ephesians he reaches the heights and depths of Christology and theology, but at the same time in a simple style and practical phrasing he outlines his system of Christian ethics. That is, the literary facts prove Paul to be a most versatile writer.¹⁰

5. *Comparative Merits of the Traditional and Mediating Views.* (1) The Pauline Christology, theology, and ethics lose nothing of their fullness and symmetry, if we refuse to consider the Pastoral epistles as Pauline in form.

(2) As the internal evidence is rather stronger against than for the Pauline authorship, we need not be dogmatic in

10. See Robertson, Gram. 130f.

our assertion of the Pauline authorship, but should exercise a literary charity toward our critical brothers who thus differ from us.

(3) As the external evidence is almost unanimous for Paul and as the internal evidence is not positively against him, while at the same time there are a few unmistakable historical and literary evidences for Paul, it is probable that Paul wrote the Pastoral Epistles, especially Second Timothy and Titus, though one should not assert it as impossible for a Pauline disciple to weld genuine Pauline material into First Timothy in the form in which we now have it. But even First Timothy is Pauline in teaching, ecclesiastical atmosphere, and historical environment, though not in literary characteristics.

(4) And yet, even if some day it should be proved beyond the shadow of a doubt that Paul did not write the Pastoral epistles, the Divine Spirit could as easily use some Pauline disciple or sympathizer as Paul himself, to give the world these epistles of instructions in church government, in loyalty to truth, and in practical ethical living.

Topics for Research

1. The versatility of Paul.
2. His relation to Timothy and Titus as an argument in favor of the the Pauline authorship of these epistles.
3. The varieties of style seen in his unquestioned epistles.
4. The new vocabulary in these epistles.

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CHAPTER XXI I Timothy

THE ELEVENTH EPISTLE—THE CHURCH ORGANIZED AND THE GOSPEL SAFE-GUARDED

Before considering the literary features of the Pastoral epistles we must stop to consider a problem connected with the apostle's late history.

1. *His Release from the Roman Prison.* Many New Testament scholars, including Alford, Ellicott, Farrar, Lindlay, Salmon, Godet, Neander, Renan, Zahn, Shaw, Hayes, Conybeare and Howson, Lightfoot, Schürer, Harnack, Burton, Ramsay, Weiss (with reserve) and many others of equal reputation, hold that the apostle was released from his Roman imprisonment at the end of two years, many others, among them McGiffert, History of the Apostolic Age, think that the apostle was not released, but met his end during the first Roman imprisonment. Wendt thinks it is probable that he was not released. Those scholars who believe in the release of the apostle think that he went on a fourth missionary journey afterward, possibly evangelizing as far westward as Spain. This last journey of the apostle is not described in the book of Acts. But it is possible for us to reproduce that journey from the references in the Pastoral epistles, with a few references in Romans, Philippians, and Philemon.

2. *The Fourth Missionary Journey Outlined.* It is probable that if the apostle made this fourth journey he visited the following places: On being released he revisited Asia and Macedonia, according to Philemon 22 and Phil. 2:24. It is probable that he then went on to Spain for the evangelization of this province, according to Rom. 15:24-28. On his return from Spain he would revisit Ephesus, where it is likely he left Timothy, according to First Timothy 1:3. After spending a short time in this Eastern capital, he returned to Macedonia, and most probably at Philippi he wrote the first letter to Timothy. On leaving Macedonia he visited Miletus and Troas, according to II Timothy 4:13, leaving Trophimus at Miletus, II Tim. 4:20. He then probably went on to Crete, where he left Titus, according to Titus 1:5. After remaining on the island for a short time, he proceeded next to Corinth,

See also II Tim. 1:17.

where he left Erastus, according to II Tim. 4:20. On leaving Corinth he probably visited Nicopolis, according to Titus 3:12, where he was arrested and sent to Rome for the second and final imprisonment there. It is true that this line of visitation is not definitely stated in these late epistles, but the statements there favor the construction of this line of procedure for the fourth missionary journey.

3. *Arguments for the Release and the Fourth Missionary Journey.* The two principal arguments are: (1) The fact that many references in the Pastoral epistles to places visited by the apostle in his late career, cannot be fitted into the scheme outlined in the book of Acts. Since there are so many places visited, according to these late references, which do not fit and cannot be fitted into the historical scheme of the book of Acts, it is therefore probable that he visited these places mentioned in the late epistles on another missionary journey, which Luke did not describe in his book. (2) According to Rom. 15:24-28, the apostle had planned a Western evangelistic campaign which was to include the province of Spain. It is true, there is no positive evidence that he ever carried out this design of evangelization in the extreme West, and yet there is a reference in the letter of Clement of Rome (Chap. 5), that Paul was in the extreme West late in his life. (3) The extreme optimism of the apostle in his letters to the Philippians and Philemon, would also suggest the release of the apostle. There would scarcely be any doubt of his making a fourth missionary journey, if it could be demonstrated that he was released. All the above references, although they do not positively prove it, strongly suggest the release and probable fourth missionary journey.

4. *History, Character, and Present Position of Timothy.*

(1) *History.* He was born of a Jewish mother, Eunice, with a Greek father, who likely died at Lystra, their home, before the son's conversion. By his mother and grandmother, Lois, he was trained religiously, and so he knew the Scriptures from childhood.

He was converted when Paul, on his first missionary journey, preached at Lystra. On the second journey he joined Paul's missionary party, and because he had a good reputa-

tion in the church and all the community, Paul welcomed him, had him circumcised, and the presbytery laid hands on him setting him apart to the ministry. He went with Paul and Silas to Philippi, Thessalonica and Berea, where the apostle left him as he went on to Athens. Timothy again joined him at Athens and after being sent to Thessalonica to represent the apostle there in testing times, he again joined Paul in Corinth and reported the loyalty of the Thessalonians in the face of bitter persecution. He helped establish the church in Corinth and later labored with Paul in founding a church in Ephesus. Paul then sent him to Corinth, to settle matters there, but on failing he rejoined Paul in Macedonia. He went with him to Corinth, then to Troas, but Paul closed the third missionary journey by going to Jerusalem. He later joined Paul in Rome, but was sent to Ephesus and is there when the Pastoral epistles are written. (2) *His Position.* According to Eusebius, he was the first bishop of Ephesus. He is said to have continued here until he was martyred for interfering with a pagan feast.¹ Was he merely pastor of the church in Ephesus? Or, was he general evangelist or missionary superintendent for the province of Asia? At first he may have been only the local leader, but later assumed responsibility for evangelizing and organizing churches throughout Asia (province). So it is in this capacity that Paul addresses to him two epistles belonging to this group.

5. *First Timothy—The Occasion and Date.* Paul was probably in Macedonia, on the fourth missionary journey, when he wrote this first epistle to Timothy. He had just stationed Timothy in the capital city of Ephesus to perfect the organization of the churches in the province of Asia, while he had crossed over to Macedonia. He was probably in Philippi with his favorite church when he wrote this first Pastoral epistle.

6. *The Purpose.* There are three lines of design:

(1) *To Encourage Timothy*, amid the heretical tendencies and persecutions of the age, *to fight the good fight of faith.* Timothy seems to have been rather timid in his nature; at least, he impresses one that he was not of the bold,

1. See Hayes, *ib.* 469.

courageous type of man as Paul was. So the apostle feels the importance of urging this young preacher to be brave and bold in his fight against the moral evils and the doctrinal errors of the age.

(2) *To Instruct Him Further in the Proper Organization of the Churches.* He especially desires to impress upon him the very fine type of moral character necessary in both the bishop and the deacon. The apostle feels that the churches themselves could not stem the tides of immorality in that age, unless they were led by pastors and deacons of the very highest type of moral character.² He also emphasizes the necessity of the pastor's being "apt to teach." If this letter was written in the early portion of the fourth missionary journey, which we have supposed above, the date of composition would be about the year 64 or 65.

(3) *To denounce all the existing heresies and to stand firm for the teachings which he had received from the aged apostle.* As the apostle is approaching the end of his career, he realizes how important it is that strong men should become the transmitters of sound teachings to the succeeding generations. This third design seems to have been paramount in the apostle's purpose in writing this letter.

7. *Main Teachings.* (1) God is the Father, the happy God, the eternal, immortal, invisible King and Saviour of all men. No emphasis on the fatherhood of God. (2) Christ is a "man," the Saviour of sinners through His sacrificial death, but also the only Potentate, the King of kings and Lord of lords. (3) The Spirit is not emphasized. (4) The church is made prominent, a central theme. It is to be properly organized with pastors, deacons, and deaconesses. (5) Pastors must be competent teachers, good administrators, and above all of unquestioned moral character, and with a good reputation with all the people. (6) Deacons must be of the same fine moral character, good administrators, conscientious men of convictions. (7) Deaconesses must be of excellent moral character. (8) Pastors should be respected and loved and supported by their churches. (9) Aged widows (sixty years

2. See Dana, *New Testament World*, 182f.

and above) if they do not have relatives able to care for them, should be cared for by the church. (10) Young widows should marry, be mothers, and homemakers. (11) Christians should always pray for all civil officers, that good government may make conditions favorable to right living and the progress of Christianity. (12) The law is to restrain from evil doing. (13) Christians are to live "piously" and righteously; especially should the rich to do good with their money. (14) Christ is to "appear" at the fitting time and all should live so as to be ready for His "appearing."

General Outline

- I. **Salutation** (1:1,2).
- II **Timothy's Mission:** to correct legalism and to show the moral function of the law. (1:3-11).
- III. **Personal Thanksgiving for His Salvation by Grace** (1:12-17).
- IV. **General Charge** to Timothy to Be a Good Soldier (1:18-20).
- V. **Exhortation on Prayer** and Public worship (Chap. 2).
- VI. **Qualifications of Bishops, Deacons, and Deaconesses** (3:1-13).
- VII. **Two Purposes of Writing:** to announce his visit and to encourage Timothy (3:14-16).
- VIII. **Warning Against Heresies, especially Asceticism** (4:1-5).
- IX. **More Personal Exhortation** to Timothy: to live godly, read, preach, teach, etc. (4:6-16).
- X. **How to Deal With Various Classes in the Church:** the young, the old, widows, and elders (Chap. 5).
- XI. **Final Exhortations:** to servants, as to false teaching, against riches, etc. (chap. 6).

8. *Line of Thought in Modern English.* Paul, a divinely appointed apostle, to Timothy, my genuine spiritual child, sends Christian greetings and best wishes, the gift of God, the Saviour and Christ, our hope.

As I exhorted you on my leaving Ephesus for Macedonia, charge those with legalistic tendencies not to teach a different message from that which I taught; not to mix the fables and legends of old women with the good news; that the law has a restraining force on the wicked, and so is a good institution, although as I formerly taught, it cannot empower men to achieve righteousness. My glorious message implies this attitude towards the law, but trust and love in sincere hearts are the ultimate ends of the law, which brings us enlightened, quiet consciences.

I praise Christ the Lord for arresting me, the persecutor of the church, for bestowing on me His forgiveness for thus ignorantly pursuing Him. Yea, I praise Him for impressing me to tell the good news, thus showing to the world that He came to earth to save sinners, and thus giving succeeding generations an example of how He can deliver and use even the ringleaders of wicked men. To the immortal, unseen King, the only true God, be praise forever. Amen. I solemnly charge you, O Timothy, not to make shipwreck of your confidence in Christ, as Hermenæus and Alexander, under the Satanic influence, have done, but continue to trust in Him and fight the battles of truth and good living, and thus preserve a quiet conscience by proper use of the Scriptures (Chap. 1).

I exhort that Christians especially pray for the civil officers and for all, that we Christians may have opportunity to live more quietly and work more successfully, for there is one God over all, who longs for all to be delivered from sin through Christ, who was Himself a man, who is the referee between God and man. For the proclamation of such good news I have received divine appointment as an apostle, as a preacher, and as a teacher.

I desire that *men* in every place of public worship lead in the prayers in holy sincerity; that *women* should not decorate themselves in gold and splendid dresses, but in good deeds, and worship in modesty and subordination to the men who lead the worship. This is fitting, since Eve was made after Adam, and proved herself weaker by yielding in the garden to the temptations of Satan (Chap. 2).

To desire to be the pastor of a church is a good thing. But warn the churches to be cautious in the selection of their pastors. The pastor must be of excellent moral character, have only one living wife, be self-controlled, hospitable, not quarrelsome, but gentle, not a lover of money, a good administrator at home, a good teacher, and, above all, must have a good reputation outside the church. The deacons and deaconesses must also be of the same high moral character. I write these things with the hope of coming soon myself. But if I should not come, I write that you may know how to con-

duct all the affairs of the church, which is the support of the truth and the means of proclaiming to the world the basic truths of Christianity, namely: Christ incarnate, Christ vindicated in the Spirit, seen by angels, preached among the nations, trusted in by men, and received up to glory (Chap. 3).

I warn you against the heresies of the last days. False teachers will arise, teaching asceticism by forbidding to marry, to eat certain foods, etc., which God has blessed for man's use. Be diligent in reminding the people of these things, and thus you will be a good minister. Give yourself wholly to your ministry, in pure living, reading, teaching, preaching, etc., for in so doing you yourself will attain to the highest spiritual culture and help other Christians to do the same (Chap. 4).

Deal cautiously with the various classes in the church, the young and the old. Especially be cautious in dealing with widows, accepting on the charity list only those at least sixty years of age and known to be living good Christian lives. Exhort the young widows to marry, be loyal wives and makers of homes. See that pastors and other leaders in the churches be honored and supported by the church. Never believe an evil report on a minister unless you can establish it by the testimony of two or three witnesses. Take care of your health, even if you need a stimulant for your stomach. Deal wisely with offenders, making discriminations according to circumstances (Chap. 5). Never rush a case of discipline. Take time.

Warn Christian slaves to adorn the teachings of Christianity with faithful service and beautiful living. Warn against false teachings, especially against doctrinal disputations which engender strife.

Remind them that godly living and contentment are our greatest blessings. Admonish Christians of great wealth that the love of money leads to all kinds of evil; to be rich in good works and lay up treasures in heaven by helping the helpless.

I charge you, O Timothy, in the presence of the perfect, crucified, and risen Christ to flee from all these evils yourself, and follow a life of righteousness and godliness, love and fidelity, patience and gentleness. O Timothy, guard the de-

posit of Christian truth which you are to minister to men.
Blessings on you.

Topics for Research

1. The realation of Timothy to the churches and mission work in Asia (province).
2. The personal ties between Paul and Timothy.
3. The differences found here and elsewhere in Paul's theology
4. The false teachers now threatening Asia. Who?

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II Timothy.
Titus.

12 and 13

CHAPTER XXII

HIS TWO LAST EPISTLES—SAFE-GUARDING TRUTH AND TRIUMPHANTLY FACING DEATH

In the preceding chapter we have seen that Paul, while in Macedonia, wrote the first letter to Timothy. As intimated above, he passed over from Macedonia to Miletus and Troas, then back to Crete, where he left Titus, and then on to Corinth. It is probable that he wrote back to Titus while he was still in Corinth.

A. Titus.

1. *Who is Titus?* He is never mentioned in Acts. Paul tells us he was a Greek (Gal. 2:3). He was converted directly from paganism under the preaching of Paul (Gal. 2:3). He was living at Antioch in the year 50 A. D. Paul took him to Jerusalem as an example of a good Greek Christian who had not been circumcised (Gal. 2:1). The final decision of the conference was that Titus did not have to be circumcised to be a good Christian.

It was Titus who brought about the unification of the church at Corinth in favor of the Pauline Gospel. He was tactful, a good administrator, and always trustworthy. He conveyed the Second Epistle to the Corinthians and completed the diplomatic work he had there begun.

Later Paul left him on the island of Crete to preach and organize churches there. He followed Paul's example and never married. He died at 94, still at his post in Crete and was buried at Cortyna.

2. *The Cretans.* Crete is the largest island in the Mediterranean, 140 by 50 miles in dimensions. It was densely populated (Strabo, Vergil, Horace). Here King Minos made his laws, of whom Titus is said to have been a descendant. Ancient Crete was a great republic, but the Romans conquered it in 69 B. C. They had a bad reputation as to morals, were jealous and fussy but always united against foreign foes, and hence our word *syncretize* from the Greek *sunkreetistæ*. Epimenides, 600 B. C., a Cretan seer, wrote, "Cretans are always liars, evil beasts, idle gluttons."

Some Cretans were at Pentecost when the Spirit came on the early church, and possibly these returned and establish a church there.

3. *Occasion and Date.* Paul had remained a short while on the island of Crete, just before his visit to Corinth, and doubtless helped in the organization of the churches there. He had left Titus as the apostolic representative to carry on the work of further organizing the churches and establishing good and competent pastors over them. Zenas and Apollos are about to visit there, and Paul seizes this opportunity to send a letter to Titus.

It is not known exactly how long it had been since the writing of the first letter to Timothy. But the movements of this last missionary journey seem to be rapid, and so there were probably only a few months between the writing of First Timothy and Titus. The date is likely 64 or 65.

4. *The Purpose.* There is a three-fold purpose: (1) *To certify to Titus' authority as an apostolic representative.* The apostle feels that an apostolic letter in the hands of Titus would serve as an authoritative document for his proceeding in the matter of thoroughly organizing the churches and properly manning them with good pastors. (2) *To give further directions to Titus about the organization of churches and the qualifications of the men to be selected as pastors.* He emphasizes in this epistle, as well as in the first one to Timothy, the very high type of moral character necessary in the pastor. (3) *It is also probable that the apostle writes to urge Titus to stand for the sound teachings and for a high type of moral living by all Christians.* We infer this from his reference to the Cretans as being so debased in character. The apostle feels that the churches must maintain a high standard of morals, if they are to produce a strong and stalwart Christianity in the island of Crete. Furthermore, he feels that the highest moral living must be rooted in a genuine faith in the basal doctrines of Christianity.

5. *Main Teachings.* (1) God is the Father and the Saviour. (2) Election and grace are the sources of salvation. (3) Christ is the Saviour who gave Himself to redeem us.

(4) The Holy Spirit is the agent of regeneration. (5) We are justified by grace. (6) Church organization and the character of pastors, as in First Timothy; godly living and good works; the second coming of Christ, etc.

General Outline

I. Introduction (1:1-4).

II. Titus' Mission on the Island of Crete (1:5-9).

1. To perfect the organization of churches (1:5).
2. To insist upon proper qualifications of pastors (1:6-9).

III. Sins of the Cretans (1:10-16).

1. Unruly, vain talkers, deceivers, false teachers for the sake of gain (1:10, 11).
2. Confirmed by the testimony of a Cretan writer (1:12).
3. Titus to reprove them sharply for such sins (1:13-16).

IV. Instructions on What Titus Shall Teach (2:1-3:11).

1. Sober living by both old and young, by men and women, by servants and by Titus himself as the example of all (2:1-10).
2. The first and second coming of Christ urged as the motive for such living (2:11-15).
3. Christian citizenship and general benevolence (3:1-8).
4. The factious spirit to be condemned (3:9-11).

V. Conclusion (3:12-15).

1. Personal instructions to Titus about his own movements and those of Zenas and Apollos (1:12-14).
2. Salutations and benediction (3:15).

6. *Line of Thought in Modern English.* Paul, a bond-slave and apostle of Jesus Christ, according to faith in the selecting love of God, and according to the hope of eternal life, to Titus, my genuine spiritual child, sends Christian greetings and best wishes, the gift of the Father and Christ Jesus the Lord.

I left you in Crete to perfect the organization of the churches, to help them select only men of excellent moral character and sound in the teachings which you received from me, an apostle of Christ.

You must see to it that the churches of Crete have this class of pastors, because there are false teachers, especially Judaizers, who, on account of their greed for gain, will pervert the true message of Christianity. You must heed this injunction because the Cretans themselves, as one of their poets, Epimenides, says, are liars and beastly gluttons, and so easily deceived (Chap. 1).

Teach the Christians, old and young, men and women, and slaves, to live pure, sober lives; the young to revere the aged; the young women to marry and be loyal wives and good mothers. Be yourself an example in purity, sound teaching, and proper speech. Teach the slaves to stop stealing and render submissive service to their masters and thus adorn the good news of God's reclaiming love, which has appeared to all men in Christ, to deliver us from sin and help us live soberly and righteously and godly, in the light of the second coming of Christ who gave Himself on His first mission to earth, to purchase us from sin, that we might excel in good works (Chap. 2).

Exhort the people to obey the civil laws and practice benevolence, for we all were once foolish, hateful, hating one another, envious, malicious, disobedient, but God's love expressed itself in the coming of Christ and we were rescued from sins unto right standing with God, not by works but by His mercy, through the renewing of the Holy Spirit in union with Christ our Savior, because we have been delivered from sin by the transforming of the Holy Spirit. Charge them to beware of factions.

When I send Artemas and Tychicus come to me at Nicopolis, where I expect to spend the winter. Send forward Zenas, the lawyer, and Apollos, the preacher. Encourage all the people to practice good works. Greetings from all. Blessings on you all (Chap. 3).

B. Second Timothy.

We now come to the last production of the great apostle's pen, his second epistle to Timothy.

1. *Its Occasion.* The apostle, while on his fourth missionary journey, had probably come at last to Nicopolis (Titus 3:12), where he was arrested and sent to Rome for his final imprisonment. It was while he was in chains for the last time and facing his death at the hands of Emperor Nero that the apostle wrote this last message to his beloved young preacher friend.

2. *The Purpose.* There is a double line of design: (1) *To assert his personal triumph through Jesus Christ, who long*

years ago brought him into right relation with God the Father, has been the channel through which the Divine power has nerved him for every conflict of his busy life, and now guarantees to the dying martyr the consciousness of victory as he approaches his beheading at the hands of cruel Nero. There are no more beautiful words of Christian triumph than these last words from the apostle's pen: "For I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2) *To encourage Timothy to keep on combating the false teachings.* (See his exhortations in 1:6-8; 2:3; 4:5, where the apostle urges Timothy to suffer hardship for the gospel as a good soldier and evangelist of Jesus Christ). Three times the apostle exhorts the younger preacher to endure hardness. The false teachers will make it hard for him to stand firm for the sound doctrines and to overcome their persuasive appeals to the itching ears of the populace. Hence, the apostle's farewell lines to his younger companion in the ministry.

3. *The Date.* This last letter was written in the year 65 or 66, just before Nero had him beheaded (on the Ostian Road), outside the city of Rome; just before the faithful witness and accurate interpreter of Jesus passed into the Kingdom of glory (4:18).

4. *Main Teachings.* (1) God is the Father. (2) Christ is the Savior, the conqueror of death and the morning star to immortality's day. (3) Salvation is not by works but according to the merciful purposes of God. (4) The Holy Spirit helps to guard the believer unto the last day. (5) The Scriptures (O. T.) are God-inbreathed and useful for growing all-around Christian character. (6) The noblest Christian life is one of hardship and suffering. (7) The minister should keep himself untrammelled with financial affairs. (8) The second coming of Christ, preceded by times of grievous sins and distress. (9) Assurance of being kept by God's

grace. (10) Rewards to be granted the faithful suffering Christian at the second coming of Christ.

General Outline

I. **Salutation** (1:1, 2).

II. **Thanksgiving and Reminiscence** (1:3-14).

1. He thanks God for the religious ancestry of himself and of Timothy (1:3-6).
2. Thanks God also for salvation by grace manifested by the appearance of Jesus Christ (1:7-11).
3. In assurance he remembers the keeping hand of God (1:12-14).

III. **The Course of Phygelus and Hermogenes Contrasted With That of Onesiphorus** (1:15-18).

IV. **Exhortation to Timothy to Be a Brave Soldier** (chap. 2).

1. The apostle's solemn charge (2:1-7).
2. The motives for the appeal, the resurrection of Christ and the sufferings of the apostle (2:8-13).
3. A good workman who is an example to all (2:14-26).

V. **How Timothy Must Deal With the Coming Evils** (chap. 3).

1. A description of the moral evils in the last days (3:1-9).
2. Timothy charged to remember the apostle's triumph over all persecutions (3:10-13).
3. Commended to reliance upon the Holy Scriptures for final success (3:14-17).

VI. **Solemn Charge to Timothy and Announcement of the Apostle's Pending Death** (4:1-8).

1. The charge putting Timothy under oath (4:1-5).
2. Announcing his own triumph in the face of death (4:6-8).

VII. **Conclusion** (4:9-22).

1. Personal matters concerning those who had forsaken him. the cloak, the books, and the parchments (4:9-18).
2. Salutations (4:19-21).
3. Benediction (4:22).

5. *Line of Thought in Modern English.* Paul, a divinely appointed apostle according to the promise of fellowship in Christ Jesus, to Timothy, my beloved child, sends Christian greetings and best wishes, the gift of God the Father and of Christ Jesus the Lord. I praise God in my ceaseless prayers for you for your

trust in Christ and your early religious home, blessed with a pious grandmother, Lois, and mother, Eunice. Therefore, I beg you to keep at white heat, by exercise, the spiritual gifts imparted to you at your induction into the ministry. Be not ashamed of Christ or of me, His prisoner, but suffer afflictions for the good news of Christ, who in His death and resurrection defeated death and made life and immortality to shine with glory. Him I continue to serve in perfect assurance that He will keep me safe and secure until the last day. Follow my example.

You remember that Phygelus and Hermogenes forsook me, but that Onesiphorus ministered to me while suffering here in prison. The Lord be merciful to him and his loved ones in the last great day (Chap. 1).

Suffer hardship as a brave soldier of Christ, as one untrammelled in earthly affairs, just as a soldier of the Roman legions is supported by the government, or just as a farmer who knows that he will be fed from the products of his toil. Follow the example of Christ and live in fellowship with Him in suffering, as well as in glory.

Keep the people from discussing the false teachings of the heretics, for these wranglings eat up the spiritual life as gangrene does the flesh. The Lord's foundation is sure. His truth shall stand. The minister must be gentle and positive, but not a debater. Though there is a great variety of vessels in God's house, you must be a vessel of beautiful, transformed spiritual character, but one cannot be except by fleeing youthful desires and by following righteousness, love, and peace (Chap. 2).

Remember that grievous times of sins and sufferings are coming. Men will be lovers of self, pleasures, money, no lovers of good or of God, and many will be slanderers, traitors, haughty, boastful, leading astray women, etc. Men will resist the truth as Jannes and Jambres resisted Moses. You must suffer as a Christian, but remember the Lord delivered me, and He will deliver you and all who suffer for Christ. Continue in the things I have taught you, and in your confidence in the Scriptures which are inspired of God and

profitable for growing well-rounded Christian character (Chap. 3).

I most solemnly charge you to preach all the time, even if many do turn from the truth. Be a good evangelist and fill your ministry with sacrificial service, for I have finished my career of service and evangelism, and in hope and optimism am looking forward to the crown of reward at last.

Be sure to come soon, for my other companions have gone, and I am alone. Only Luke is with me. Bring my cloak from Troas, and bring Carpus, and my books, especially the copies of the Scriptures. Beware of Alexander, the copper-smith, who did me wrong. They all forsook me at my first trial, but the Lord stood with me and delivered me from Nero, the lion, and He will deliver, to whom be praise forever. Amen.

Greet Prisca and Aquila and the family of Onesiphorus. Erastus is at Corinth, Trophimus at Miletus. Be sure to come before winter. All send you greetings. The Lord be with you. Blessings on you.

Topics for Research

1. The early and later history of Titus.
2. Character of the Cretans; their mixed nationalities.
3. The optimism of Paul in the face of martyrdom.

Bibliography

Same as in last chapter.

PART IV
Hebrews, James, the Petrine Epistles,
and Jude

CHAPTER XXIII

HEBREWS

The epistle to the Hebrews does not contain any direct allusion, either to the author or the addressees. It is an anonymous literary treatise with no definite local coloring.

1. *The Destination.* It used to be unanimously held that the readers addressed in this epistle were Christian Jews, some of whom were about to apostatize from Christianity; that is, were about to relinquish their faith in Christianity and to return to their faith in Judaism as the world's supreme religion. More recently a few scholars, as Weizsacker, Harnack, Von Soden, Pfleiderer, Jülicher, McGiffert,¹ have held that they were almost exclusively Gentile Christians. Still more recently, an increasing number of scholars, as Hilgenfeld, Wettstein, Holtzmann, Kurtz, Zahn, Renan, Goodspeed, Moffatt, hold that they were a mixed group of Jewish and Gentile Christians. This is the most probable view, as the author in his argument appeals to both the Old Testament and Alexandrian philosophy to prove his thesis as to the finality of Christianity.² When we ask in what province or in what city these Jewish Christians lived, the answer is not so easy. Three places have presented strong claims for the residence of the readers addressed in this epistle.

(1) *Jerusalem.* It must be conceded that it would be natural and easy for Jewish Christians in Jerusalem to abandon the gospel and return to the law, if put under the extreme preasure of presecution and its attendant distresses. But the author's reference to their works of love and endurance, in 6:10 and 12:4, are apparently against the Jerusalem destination of the epistle. The expression in 2:3 implies that the Christians addressed are Hellenistic and not Palestinian

1. See my *The Evolution of New Testament Christology*, 160f.

2. *Ib.* 162.

Christians, and so surely excludes Jerusalem as the place of destination. It is not probable that Timothy, who is mentioned at the close of the epistle as intimately connected with the readers, would have had any great influence at Jerusalem. Moreover, if the epistle had been addressed to Christians in Jerusalem, there would likely have been in it more local touches.

(2) *Alexandria*. In favor of Alexandria as the destination of the epistle the Alexanderian character of the theology is often urged. But this is not a conclusive argument for Alexandria, inasmuch as the writer might have learned his theology elsewhere than in that city, since the Alexandrian thought had become so wide-spread. Perhaps the strongest argument against the Alexandrian destination is that the catechetical school at Alexandria, in the main, accepted the tradition that Paul was the author. If the epistle had been addressed to Alexandria, the church there would surely have known who wrote it. Therefore, since the Pauline authorship is extremely doubtful, both from external and internal evidence, it could scarcely be possible that the readers were Alexandrian Jews.

(3) *Rome*. The more Probable suggestion is that the epistle was sent to a "mixed" group of Christians in Rome. Even according to the epistle to the Romans, there seem to have been several groups of Christians in the city of Rome. The expression at the close of the epistle, "They of Italy salute you," probably means a group of Italian Christians who are absent from Italy. These are sending their salutation to their fellow Christians in Rome. Another confirmation of Rome as the destination is the fact that the epistle to the Hebrews is first quoted in the letter of Clement of Rome. It would be the most natural thing in the world for him to know the epistle thoroughly, if it had been first addressed to a "mixed" group of Christians in Rome. On the other hand, the evidence is not explicit enough to justify a positive statement, even in favor of Rome as the destination.³

3. Other places suggested as to destination are: Antioch in Syria, Colossae, Ephesus, Berea, Ravenna, etc. (Int. St. Bib. Encys.).

2. *Occasion.* The epistle intimates that the readers were suffering persecution, and some of them were apparently tempted to forsake Christianity and return to Judaism. As to the precise nature of the persecution, who conducted it, and why, we have no means of learning. Nor do we know exactly the extent of the persecution alluded to in the epistle. We should judge that it was severe, inasmuch as some of the readers were in danger of forsaking Christianity for Judaism, or in danger of giving up all religious faith and drifting on in lethargy and indifference to all religious appeals.

3. *Purpose.* Why did the author write such an epistle under such circumstances? (1) *To encourage his Christian readers* amid the persecutions now inflicted upon them. He wishes to increase their faith in Jesus as the "effulgence of His glory and the very image of His substance"; to incite them to faith in Jesus as the Son of God superior to Moses or to angels; as the Great High Priest superior even to the high priest of the Aaronic order, who made the one all-sufficient atonement for the sins of men. (2) *To exhort them to lay aside their lethargy*, get up from their "fall" beside the Christian race-track, and by looking to Jesus as their example of patient suffering, "*go on to perfection*" in faith and hope, in moral achievements and spiritual development. (3) *To prove to his suffering readers that Christianity is the supreme, and so the final religion.* He purposes in this epistle to show that Christianity is superior to Judaism, and so to all pagan religions, in the person of its revealer. Jesus is its revealer and so is the highest revelation of the Father, superior to Moses and to angels as the medium of revealing the Father to men. He also seeks to prove, and does conclusively prove, that Jesus is a priest of the Melchizedek order; that is, that He possesses an unbroken and eternal priesthood, and that as such He offered the one supreme sacrifice for the sins of men, "Himself." Such a personal sacrifice of so high and holy a person must be far superior to the offerings of animals prescribed for the Aaronic priesthood. Although we cannot endorse Bruce, in his book on Hebrews, who asserts that the epistle to the Hebrews was

"the first Christian apology," we do think that this was the greatest Christian apology of the first century and was written specifically to prove the superiority and finality of Christianity to Judaism or any other religion.

4. *Date.* As to the time of composition, it is impossible for us to be absolutely certain. As intimated above, it was composed during some period of persecution. It is possible to date it in the period from 65 to 68, during the Neronian persecution, or between 80 and 95, during the Domitian persecution. Many extreme critics prefer the latter date. But it seems to us that the persecution in the time of Nero, especially since we remember the bitter feeling of Nero against Jews, and his confusion of all Christians with Jews, would better fit the circumstances implied in the epistle itself.

5. *The Writer.* It is here we reach the battle ground of the literary criticism of this epistle. Some still insist on the Pauline authorship, but the vast majority of New Testament scholars, both radical and conservative, are decidedly against the Pauline authorship.

A. Arguments for the Pauline Authorship

(1) *The External Evidence.* Pantænus, head of the catechetical school in Alexandria, about 170, ascribes the letter to Paul (Eusebius, Church History, 6:14). Clement of Alexandria, his successor, did likewise. Origen, his successor, in his early career, seems to have regarded Paul as the author, but later he hesitated, saying, "Who wrote the Epistle, God only knows" (Eusebius, Church History, 6:35). Paul of Samosata, a famous heretic in the latter half of the third century, also ascribed it to Paul. Eusebius, the church historian in the fourth century, did likewise. After Eusebius, all the Greek fathers ascribe it to the Apostle Paul.

(2) *The Internal Evidence.* There are three points specially urged by those who hold to the Pauline authorship, as reflected in the epistle itself: (a) It is urged by them that it is a most natural thing that the epistle should begin as it does without any salutation, if Paul is the author. They urge that Paul was despised by the Jews for forsaking the

religion of his fathers, and so it is merely a fine psychological stroke that Paul should withhold his name and refrain from a direct salutation. (b) It is also urged that the spirit of the epistle in its conclusion is Pauline. The reference to Timothy, especially his imprisonment and release therefrom, and the author's association with him in coming to visit the readers, seem to suggest the Apostle Paul as the writer.

(c) The versatility of Paul as a writer is seen in the four groups of his epistles, and some similarities in vocabulary and style, and theology clearly shows it to be Pauline.

B. *Arguments Against the Pauline Authorship*

(1) *The External Evidence.* Irenæus, a Greek father in the last quarter of the second century, fails to ascribe it to Paul (Eusebius, Church History, 5:26). Clement of Rome, in his letter to the church in Corinth, although he quotes it several times, ~~does not~~ quote it as Paul's. It would have added great weight to his appeal to the church at Corinth if he had mentioned Paul's name. His failing to do so in such circumstances is a strong indication that he knew the author was not Paul. Caius of Rome, at the close of the second century, actually excludes it from Paul's epistles. The first Latin father who ascribed it to Paul was Hilary of Poitiers in the latter half of the fourth century. Jerome, in the fourth century, is still doubtful as to its Pauline authorship. It was not until Augustine's day, at the beginning of the fifth century, that Hebrews was generally ascribed to Paul by both Latin and Greek fathers. From this array of facts we see the external evidence is strong against the Pauline authorship.

(2) *The Internal Evidence.* As strong as the external evidence appears to some, the internal evidence is decidedly stronger against the Pauline authorship of Hebrews.

(a) It has no salutation, as all Paul's acknowledged epistles have. The argument which was made above, that this might not militate against the Pauline authorship, but really be in favor of it, is not well-founded. Although the

non-Christian Jews did hate Paul for forsaking the religion of his fathers, there is unmistakable evidence in the New Testament that his Jewish brothers loved and honored him. Besides, as shown above, it is likely that the epistle, as most of Paul's epistles, was addressed to a "mixed" group of Christians. So there would be no reason for his withholding his name in this epistle any more than in Galatians, Romans, Colossians, etc. Moreover, the burning love of the apostle for his kinsmen in the flesh would most naturally express itself in his usual salutation, if he had been the writer, and a considerable proportion of his readers were Jews, as is the case with Romans.⁴

(b) The vocabulary of Hebrews is so different from that of the acknowledged epistles. Paul shows no fondness for euphonious, rhetorical terms, while the author of this epistle selects just such words, even where there are synonyms shorter and more rugged. For a fuller discussion of this point, see Milligan, *The Theology of the Epistle to the Hebrews*.

(c) The style is also different from the acknowledged style of the apostle. The Greek of Hebrews is more smooth and elegant than that of Galatians, Romans, the Corinthian epistles, Ephesians, etc. No student of Greek, who has at all mastered the various types of style, can accept the Pauline authorship. If there were no other arguments except the argument of style, we would not at all accept it as conclusive. But when we consider all the other arguments, and then see that the writer of Hebrews uses the long, periodic, carefully prepared, and well-jointed sentences, over against the usually short, rugged, broken sentences of the apostle Paul, we are driven to conclude that Paul was not the author of this epistle.

(d) There is also a different method in introducing quotations from the Old Testament. The writer of Hebrews usually says in introducing his quotations, "God saith," "The Holy Spirit saith," etc., emphasizing the Divine authorship of the Old Testament Scriptures. On the other hand, Paul's

4. See Romans 9-11, his profound discussion of the rejection of the Jews.

most common expression for introducing quotations is, "It is written"; at other times the expression, "Moses saith," or "David saith," etc., always emphasizing the human writer. This is not to be urged as proving that the writer of Hebrews believed in the inspiration of the Old Testament, while Paul did not. See II Tim. 3:16 for an expression of Paul's belief in the inspiration of the Old Testament. The difference in the methods of quotation is simply a matter of personal literary form.

(e) The titles applied to the Incarnate Son are different. The writer of Hebrews nearly always uses only one of the terms, Jesus, or Christ, or the Lord, while Paul is fond of uniting either two or three of these appellations. Every reader of the New Testament is familiar with Paul's compound appellations, Jesus Christ, Christ Jesus, Jesus Christ the Lord, Christ Jesus the Lord, our Lord Jesus Christ, our Lord and Savior Jesus Christ, etc. It is strange that he should have desisted from this manner of alluding to his Savior in the writing of this epistle, if he be its author.

(f) The theology of Hebrews is constructed from a different point of view. In Hebrews the priesthood of Christ is not only the starting point, but is the center of its theology. On the other hand, the central doctrine of Paul's epistles is justification by faith without the deeds of the law. The starting point in the elaboration of this doctrine of grace is man's helplessness, because of sin in his nature, to achieve righteousness. There is not at all any conflict between the theology of Paul and the theology of Hebrews. They simply reflect different personalities as the human agencies in their construction. The word grace, which is central in Paul's theology and occurs in his writings scores of times, is scarcely ever used in Hebrews in the technical sense in which Paul uses it as the effecting cause of man's salvation. It cannot be answered in reply to these differences as to theology that Paul is writing in Hebrews to Jews, while in his other epistles he was writing to Gentiles. It is probable that in most of the church epistles which the apostle wrote there was a large number of Jewish Christians addressed. As seen above, it is also probable that in this epistle it is a "mixed" group of

Christians, and not exclusively Jewish Christians, that are addressed. Especially is this true of his masterpiece addressed to the church in Rome.

(g) All these differences are so marked, and often even so radical, that the versatility of Paul as a writer cannot overcome these proofs against the Pauline authorship.

(h) On this question of the authorship, however, we need not and must not be dogmatic. There is no doctrine at stake, whatever sane view one takes as to the authorship. If Paul did not write it no one knows positively who wrote it. It is not likely that Luke wrote it, as some have supposed. It is not at all probable that Barnabas is the author, although Tertullian, an early Latin father, ascribed it to him. Moreover, it is not probable, as Harnack, J. Rendall Harris, and a few others think, that Priscilla did. The most probable conjecture that has ever been made is that Apollos the Alexandrian, the rhetorician, who was so able in the Old Testament Scriptures, is the real author of Hebrews. His association with Paul would help to explain all the Pauline touches of theology, while his Alexandrian culture would explain all the references which imply that culture, and would also explain the elegant diction and flowing style of the epistle. It would also be in harmony with his use of the Platonic principle, found in Alexandrianism, that earthly things are only "shadows" or "patterns" of the real things in heaven.

6. *Main Teachings.* (1) God is specially the majestic King whose holiness is a "consuming fire," and yet He is a gracious King and a loving, chastising Father. (2) Christ is the eternal Son of God, even Deity itself. He is a real man who by His temptations, sufferings, and death becomes a faithful, merciful High Priest and a perfect Savior. (3) The Son is the mediate Creator of the world. (4) Christ saves men according to the new covenant of grace. (5) Hope is the anchor which holds the Christian safe and secure amid the persecutions and storms of life. (6) Faith is the evidence of the unseen world, and the eye that sees the unseen; it makes heroes of men and women who by visions and vitality overcome their persecutions and privations. (7)

Perfection in faith and character, sanctification and personality, is the goal of Christian individualism. (8) Marriage ties must be pure and be kept inviolate. (9) Brotherhood is the ideal social relation of men. (10) Our sufferings on earth should be regarded as the chastening of the loving Father. (11) The members of the Christian community must follow the teachings of their spiritual leaders and support them. (12) The future bliss of the Christian is to be enjoyed in the heavenly city in a spiritual banquet, in fellowship with God and angels, with Jesus and all the blessed spirits of the saved.

General Outline

I. The Argumentative Portion, the Theme Being the Finality of Christianity (1:1-10:18).

1. Proof from the superiority of Christ to the angels (1:1-2:18).
2. From the superiority of Christ to Moses and Joshua (3:1-4:16).
3. From the superiority of Christ to the Aaronic priest, He being a priest forever after the order of Melchizedek (5:1-7:28).
 - (a) Christ the true High Priest by Divine appointment and by human experience (5:1-10).
 - (b) The spiritual dullness of the readers rebuked, with warning and encouragement (5:11-6:20).
 - (c) The Melchizedek priesthood of Christ described (7:1-28).
 - (1) The priestly dignity of Melchizedek (7:1-10).
 - (2) The messianic priesthood of Melchizedek as announced by the psalmist (Ps. 110) and realized in Christ superior to the Aaronic priesthood (7:11-25).
 - (3) The superior efficacy and dignity of Christ's high priesthood (7:26-28).
4. Proof from the superiority of Christ's high priestly service, sanctuary and sacrifice (8:1-10:18).
 - (a) Christ's high priesthood based on a better covenant (8:1-13).
 - (b) Christ's high priesthood has a better sanctuary and sacrifice (9:1-28).
 - (c) The final and eternal efficacy of Christ's sacrifice (10:1-18).

II. The Practical Portion (10:19-12:28).

1. On the ground of such a sacrifice the readers should boldly approach God's throne (10:19-39).

2. The readers encouraged with a roll call of the heroes of faith (chap. 11).
3. Exhortations to endurance and fidelity in suffering (chap. 12).

III. **Conclusions** (chap. 13).

1. General exhortations, as to love, hospitality, marriage, treatment of spiritual leaders, etc. (13:1-17).
2. The writer asks the readers to pray for him that he may be restored (13:18, 19).
3. Benediction (13:20-21).
4. Further exhortation (13:22, 23).
5. Salutations and final benediction (13:24, 25).

7. *Line of Thought in Modern English.* In former generations God spoke to men in different ways and only in fragments, through his prophetic representatives, but in the Christian revelation He speaks the final word through His Son, the heir of all, the medium of creation, the effulgence of His glory, and the impress of His essential nature, the Upholder of the universe, and the Deliverer of men from sin, who is as much greater than angels as His name, Son, is greater than theirs, messengers. The superiority of the Son to angels is reflected in your Greek Bible (Ps. 2:7; II. Sam. 7:14; Deut. 32:43; Ps. 97:7; 104:4; 45:6, 7; 102:25, 27; 110:1) (chap. 1).

Therefore, it is a dangerous thing to reject the deliverance offered by this superior Revealer, whose words are more sure than those of the angels through whom the law was given and whose proffered deliverance was, by wonders, signs, and spiritual gifts, proven to be from God.

Yea, the dominion over the world promised to man is realized only in the person of Christ, who became a real man and tasted death for every man; who was in all things tempted as the average man is; who had to become a man in order to suffer and be tempted as men are; who through His human temptations, sufferings, and death is able to deliver us from fear of death and give us victory over Satan; who thus actually becomes our brother; who thus becomes a perfect, sympathetic Deliverer of weak, falling men, and so a merciful High Priest (chap. 2).

So, my brothers, consider the greatness of the special Messenger and High Priest of Christianity. He is greater than Moses, for Moses was only a servant, while Jesus is a Son; Moses was only a part of the old religious structure, while Christ is the builder of the new.

I warn you to remember the example of Israel's unbelief in the wilderness. Because of their unbelief they failed to enter the land of rest promised by God. They did not obtain the real spiritual rest which God intended to give His people, for in the Psalms He speaks of another rest. The real rest is fellowship with God, a rest akin to the joy into which God himself entered on completing the creation of the universe. Therefore, my brothers, let us be diligent to trust on and hope on, and thus enter into the spiritual rest of God. Since Christ is our High Priest and so our Friend at heaven's court, let us pray boldly and expectantly at the throne of His favor (chaps. 3 and 4).

Christ is a true High Priest, divinely appointed as are the Aaronic high priests, and a real man with human experiences like theirs. The Psalmist has said, "Thou art a priest forever after the order of Melchizedek," and this utterance from God proves His Divine appointment. In the garden and on the cross He suffered in tears and agony as a real man. Yea, through such experiences of suffering as a man, He became the perfect, sympathetic High Priest between man and God (5:1-10).

But before I speak to you of the Melchizedek priesthood of Christ I must stop to rebuke you for your spiritual dullness. Considering the time you have been Christians, you ought to be teachers, but you are still babes to be fed on milk and not on meat. I beseech you to leave your spiritual immaturity and go on to maturity in spiritual experiences, remembering that you cannot go back to the first stages of the Christian life, if you have fallen by the wayside, but you must step back into the Christian way where you left it. Do not, as it were, recrucify Christ by turning your back on Him after He has died to deliver you from sin. I feel confident that you will not retrograde but progress in spiritual culture, for God cannot forget your former deeds of love. Let us

be encouraged by the promise of God to Abraham, made through two immutable things, His character and His oath, and go on in enduring hope, which, like an anchor fastened to the throne of Heaven, holds us firm on the seas of life's suffering (5:11-6:20).

Now let us go on to consider the Melchizedek priesthood of Jesus. Melchizedek was a royal priest, so great that even Abraham paid tithes to him and received blessing from him. He was a living, eternal priest, through whom even the Aaronic priests, through their father Abraham, paid tithes. Jesus sprang from the tribe of Judah, which was not the tribe of priests, hence there must be a change of the law of priesthood. The Aaronic priests, by their ministrations, could not make men perfect. They were sinful, mortal; Christ is sinless, eternal, and so superior and able to deliver to completeness all who come to God through Him (chap. 7).

Moreover, the high priesthood of Christ is superior to the Aaronic, in that it is based on a better covenant, the new covenant of God's reclaiming love. This covenant is superior because of its superior spiritual promises to bestow on men the forgiveness of their sins and the inscription of spiritual truth on their hearts (chap. 8).

Again, Christ is the superior High Priest because He officates in Heaven, the superior sanctuary, the original pattern of the sanctuary given to Moses, in which the priests offered sacrifice of beasts, first for their own sins and then for those of the people.

Moreover, Christ has offered the superior sacrifice, *Himself*, His own life, not as did the Aaronic high priests, the lives of calves and goats, which offerings were not capable of producing moral and spiritual transformations in the worshippers. Yea, the blood (the symbol of life) was the means of purification under the old economy, so now, in the Christian religion, the blood of Christ (the giving up of His life) is the means of cleansing men who trust in Him. Those priests offered many sacrifices; He once for all offered Himself as the final sacrifice. Then let us, since we all must die and face our eternal destiny, wait for Christ's second coming,

a coming which will be apart from sin and complete the consummation of our deliverance from sin (chap. 9).

Whereas the sacrifices of the Aaronic high priests could not produce moral perfection, and so had to be repeated each year, the sacrifice of Christ is final and eternal in its efficacy to produce moral and spiritual transformation. On the basis of Christ's eternal sacrifice, men are led to do the will of God, who writes His spiritual law on the hearts of forgiven men.

Because of these truths, my brothers, let us boldly approach God through this new living way in Christ; let us fill out our faith to completion, and hope on to the end, for He is faithful to keep all His promises.

Beware of going back, for God will punish you with sore judgment. He takes no pleasure in those who retrograde in spiritual living. Hope on and receive your final deliverance with the future reward (chap. 10).

Remember the heroes of old who suffered, endured, and wrought mighty wonders, by the confidence which gives substance to the things hoped for and is the proof of things unseen. Recall the examples of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Sampson, Jephthah, David, Samuel, the prophets, and thousands of others, who did not receive all that was promised them, but hoped on to the end and, in fellowship with us who may complete the number of the heroes of faith, enter into the perfect realization of spiritual blessings (chap. 11).

Therefore, follow the example of these heroes of sublime, conquering faith. Above all, follow the example of Jesus, who endured the cross and afterwards entered into the joy of His Father's presence. Your sufferings are insignificant by the side of the taunts and contradictions He endured from sinners beneath Him. Your sufferings are but the chastening hand of your heavenly Father on you, who, like an earthly father, chastens you for your higher spiritual good.

Follow peace with all men and purity of life, if you want to see the Lord. Let no bitterness arise, or impure liv-

ing between the sexes, or worldliness like that of Esau who sold his inheritance for a mess of meat. Remember the old revelation had its terrors and was changeable, but the new is heavenly and as unchangeable as the living God Himself. The new brings us into real fellowship with God and angels and all the blessed of earth, in the final spiritual banquet in eternity (chap. 12).

Practice brotherly love and hospitality and be merciful to the prisoners. Keep the marriage ties inviolate and its relations pure. Do not love money and practice being contented. Support your spiritual teachers and follow their examples. Jesus Christ is the same forever. So be firm in the truth and continually offer up to God the sacrifices of praise. Help the helpless, for this is also an acceptable sacrifice to God.

Since we desire to live honestly and conscientiously, pray for our speedy release and restoration. The God of peace, who brought Jesus the Good Shepherd from the dead, make you complete in doing His will, to whom be praise forever. Amen.

Take kindly, I pray, these exhortations. Remember Timothy is set free, and with him I expect to visit you. Greet your teachers and all the Christians. The Italians here join me in sending greetings. Blessings on you. Amen (chap. 13).

Topics for Research

1. The literary excellence of the epistle.
2. The Alexandrian philosophy as reflected in it.
3. The arguments in favor of a "mixed" group of Jews and Gentiles constituting the readers.

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CHAPTER XXIV

JAMES

We now come to consider next to the last group of epistles in our New Testament, the last seven epistles called the Catholic, or General, Epistles. They are James, First and Second Peter, Jude, First and Second and Third John. They are called Catholic, or General, epistles because of the general tone characterizing them. In Part IV we consider four of them, and leave the last three to Part V. In this chapter we discuss the epistle of James.

1. *The Author.* The traditional view is that James, the half-brother of Jesus, was the author of this epistle. It could not have been James the son of Zebedee, because he was put to death in the year 44. It is not at all probable that it was James "the Little."

(1) *Arguments Against James the Brother of Jesus*

(a) The persecutions referred to indicate a late date, it is claimed. But there is no indication that the afflictions suffered by these Jewish Christians constitute an organized state persecution—only the impositions of the rich upon the poor, of employers upon their employees.

(b) The delayed second coming of Jesus, as suggested by continued exhortations to patient waiting, would indicate a late date. But James seemed to imply that His coming is near at hand (5:7-9).

(c) There seems to be a lapse of fervor as compared with the enthusiasm of the early Christians. But it would not require long for any of the evils mentioned in James to show themselves in community life.

(d) The elegant Koinee Greek of the epistle could not have been written by a Palestinian Jew. The Greek of Mark, Matthew, Paul and John shows distinct Jewish idioms and phrases, and constructions. Robertson admits,¹ "The Greek is pure Koinee, with few Hebraisms." In reply it may be said that Palestine was bilingual, Aramaic and Greek both being studied and spoken. The family in Nazareth was

1. *Practical and Social Aspects of Christianity*, 21; *Gram.* 123.

no ordinary family. Mary, the mother, was likely a woman of no ordinary mentality and moral sensibilities. James could have easily mastered as much Greek as this writing demands in its author. His vocabulary abounds in words from fishing, farming, and domestic life, which we would expect. His style is simple, not ornate; belongs to good vernacular rather than good literary Koinee. "He would be a student of Greek in order to be a more effective instructor to his own people."²

(2) *Arguments for James the Brother of Jesus*

(a) The similarity in the vocabulary of this epistle to that of the address of James in Acts 15, and also in the letter sent by the conference to the Gentile Christians, also recorded in the fifteenth chapter of Acts. Out of 230 words contained in the address and circular letter in Acts 15, 8 or 10 of them recur in the epistle. This is the more remarkable since the epistle is written on an entirely different subject. The similarity of vocabulary would at least suggest that the James of Jerusalem, who delivered the address in Acts 15, and who probably had a principal hand in the composition of the circular letter sent out by the conference, is also the author of this epistle.

(b) The use of the term "law of liberty" in this epistle is easily explained on the supposition that the author was the half-brother of Jesus, who associated with the Nazarene in early life and afterwards remembered the beautiful observance of that law of liberty in the inner life of Jesus. The fact that James was not converted until after the resurrection of Jesus does not militate against this argument.

(c) The extensive use of parables in this epistle is also easily explained on the hypothesis that James, the brother of Jesus, was its author. The use of parables was common among the Jews at that time, but Jesus gave to the parable, as a form of teaching, an emphasis and a glory hitherto unknown. It is natural to suppose that James, after his conversion, would be charmed with this mode of teaching religious truths.

2. Mayor, *The Epistle of James*, XXXVI.

(4) Again the similarity between the teaching of this epistle and the Sermon on the Mount is striking. Compare James 1:25; 2:8, 12, 13, with Matthew 5:17-44, on the spiritual nature of the law; James 1:2, 3; 2:5; 5:7, 8, 11, with Matthew 5:3-12, on the blessings of adversity; James 1:10, 1:26, 27, with Matthew 6:1-7, on the futility of external religion; James 1:22-25; 2:14-26; with Matthew 7:15-27, on the contrast between saying and doing, etc., etc. (See Hasting's Dictionary of the Bible for a complete comparison of all the passages in James with the Sermon on the Mount). If the author of this epistle is James, the brother of Jesus, this similarity of teaching is more easily explained than on any other hypothesis.³

2. *History and Influence of James.* He was not converted until after the resurrection of Jesus when his risen half brother appeared to him. When Peter was released from prison, he requested the Christians to tell James. Paul, on visiting Peter, at the close of his stay in Arabia, admits that he saw also James, the Lord's brother (Gal. 1:19). By the year 50 he was pastor of the Church in Jerusalem, if we may believe the testimony of Clement of Alexandria. He made a strong speech at the conference showing his tact and wide outlook on the mission program, and likely composed the letter of compromise. In 58, he was still leader in Jerusalem and advised Paul, in order to placate the Jewish Christians, to take a vow with other Jewish brothers. Tradition says that in 62 or 63 A. D. he incurred the displeasure of Governor Antonius in Jerusalem, for alleged alienation of his wife against him, who inflamed the Jews against James and hurled him down from the pinnacle of the temple.

3. *The Readers Addressed by James.* "To the twelve tribes which are of the Dispersion." That is, they are the dispersed Jews—Jews living outside of Palestine, likely in Asia Minor and Syria. Of course they are Christian Jews, Jews who have accepted Jesus as the Messiah, or, at least, are sympathetic with the Christians.

3. See author's, *The Evolution of New Testament Christology*, 14, 22, for the lineup of scholars for and against James as the author.

4. *The Occasion of James.* The Christians addressed were suffering persecution from the rich (1:2-4). Especially were the Christian laborers being defrauded by their rich employers (5:4). These employees had not received their just wages, although their rich employers were heaping up gold and silver and living in luxury. There was also a tendency on the part of the Christians to pay special respect to the rich and slight the poor (Chap. 2).

5. *The Purpose.* There is a double line of purpose: (1) *To encourage his readers in the patient endurance of all the tribulations of life*, especially the injustices which are heaped upon them by the rich. It may be that some of these Jewish Christians in the lower walks of life, who were being defrauded of their wages and experiencing other injustices in life, were becoming skeptical as to the justice of God and the reality of the religion of Jesus Christ. James writes to encourage them and to insist upon patient endurance of all such ills. (2) *To emphasize the practical side of Christianity.* It is not enough for one to believe in the messiahship of Jesus and rest securely in this simple faith. Faith must be expressed before the world in a life of good works (2:14-26). It is because of this specific purpose of James in writing to the scattered Jews in the dispersion that he uses the term "justify," to mean vindicate, or show one to be just, a sense different from that in which it is used by Paul. There is no conflict between James and Paul. While Paul is writing on the technical, theological significance of justification, James is writing with a practical purpose to show that the life of good works is the only real evidence of genuine, saving faith.

6. *The Date.* The date of composition is variously placed by New Testament scholars. By some who regard this epistle as "Catholicized Paulinism," it is placed as late as 140. By a few who think the epistle a mere patch work of earlier sermons, it is dated at 120. Some others say it was written at Rome, as late as 90. Still others take it back as early as 70, regarding it as the production of a heretic. The most probable date is about the year 50 or 51. It is probable that it was written by James a short time before the Jerusalem confer-

ence, and so is the earliest written production in our New Testament.

7. *Its Canonicity.* It is well known that Martin Luther called this epistle one of straw. There have been others with extreme doctrinal tendencies in their nature who have minimized the importance of this epistle. As to its canonicity it must be conceded that Eusebius, the early church historian in the early part of the Fourth Century, placed this epistle along with Jude, Second Peter and Second and Third John, in a list of what he called "disputed books." It is also remembered that James is omitted from some of the early versions and catalogues of New Testament books. It does not occur in the Muratorian Fragment, nor is it found in the Cheltenham list of New Testament books, supposed to have been written in Africa, about the middle of the fourth century. On the other hand, it is found in the Peshitto version and so was generally recognized in the East as early as the first part of the third century. It is also found in lists given by Origen, Cyril of Jerusalem, Athanasius, and many others. It was finally adopted in the canon by the the Third Council of Carthage, in 397. It was probably kept out of the Western canon until so late a day because of the apparent conflict between James and Paul. We need not feel any hesitancy in accepting the epistle of James as one of the sacred books of our New Testament.

8. *Main Teachings.* (1) God is the Father who chooses men (especially the poor) for salvation yet the fatherhood of God is not emphasized, except in the sense of creatorship and benevolent providence. (2) Christ is the Messiah, the Lord, and Saviour. (3) Faith that saves must be a living faith which shows itself in good works. (4) Christian sufferings, if endured, produce the transformation of character. (5) Patience is the queen of graces; self-control is exalted, especially in the use of the tongue; personal purity is demanded. (6) Men become spiritual children of God through the power of the engrafted word in the believer. (7) True wisdom comes from Heaven, is sincere, practices kindness, gentleness, and every good work. (8) The prayer of the righteous, if in faith, with unselfish motive, and if it helps

God to answer it, prevails, as it did for Elijah. (9) Justification means vindication of one's faith by good works (as in the cases of Abraham and Rahab), while in Paul it means right standing with God. (10) Life is short and uncertain and each moment should be spent in doing the will of God. (11) True religion expresses itself in helping orphans, widows, and all the helpless. (12) He who wins others from error and sin to God and noble living, saves souls from death and covers a multitude of sins. (13) Profanity and partiality are denounced. (14) The moral law is a unit and he who breaks one command is guilty as a violator of the whole law.

General Outline

I. **Salutation** (1:1).

II. **The Use and Source of Trials** (1:2-18).

1. To perfect Christian character (1:2-6).
2. Warning against double-mindedness. (1:7-11).
3. Endurance brings a crown (1:12).
4. The source of our suffering man's sin (1:13-15).
5. God the source of all good, even of our spiritual life (1:15-18).

III. **How to Receive the Word** (1:19-27).

1. With humility (1:19-21).
2. With the spirit of obedience (1:22-25).
3. With application to control of the tongue, personal purity, and charity for others (1:26, 27).

IV. **Warning Against Partiality** (2:1-13).

1. Special courtesy to the rich the sign of imperfect faith (2:1-4).
2. The poor more worthy of respect than the rich (2:5-7).
3. Partiality breaking the law (2:8-11).
4. Judgment to be administered according to the law of liberty which regards the heart and not the circumstances (2:12, 13).

V. **Faith and Good Works** (2:14-26).

1. Mere profession of faith of no avail (2:14-19).
2. True faith always fruits in good works as illustrated in Abraham and Rahab (2:20-26).

VI. **Warning Against the Improper Use of the Tongue** (3:1-12).

1. Responsibility of teachers (3:1).
2. Difficulty of controlling the tongue (3:2-8).
3. Inconsistency of failing to control the tongue (3:9-12).

VII. True and False Wisdom (3:13-18).

1. The false wisdom earthly, carnal, devilish, full of bitterness and jealousy (3:14-16).
2. True wisdom heavenly, simple, full of kindness and gentleness and all good deeds (3:13, 17, 18).

VIII. Warning Against Contentions and Wordliness (4:1-17).

1. Selfishness the cause (4:1, 2).
2. Selfishness prevents the answer to prayer (4:3).
3. Whole-hearted service demanded (4:4-6).
4. Resisting the devil and drawing nigh to God (4:7-10).
5. Fault-finding with our neighbors condemned (4:11, 12).
6. God in our life plans (4:13-17).

IX. Woes and Promises (5:1-11).

1. Woes upon the rich (5:1-6).
2. Promises for suffering Christians (5:7-11).

X. Miscellaneous Exhortations (5:12-20).

1. Against swearing (5:12).
2. To pray for the sick (5:13-15).
3. To confess our sins to one another and pray for one another (5:16-18).
4. To win back the wanderer (5:19-20).

9. *Line of Thought in Modern English.* James, a bondslave of God and of the Lord Jesus Christ, to Jewish Christians in the dispersion, sends greeting.

My brothers, be happy when you are called upon to suffer for Christ's sake, for these trials contribute to patience and the perfecting of Christian character. If anyone does not know how to transmute his sufferings into perfect Christian character, let him ask God, who will richly supply him with the heavenly wisdom so to do. But let him ask in child-like confidence that God will give him such wisdom. Remember that circumstances do not make life. The rich Christian should rejoice in the opportunity for lowly service, for he will pass away like the fading flowers of the field. The poor Christian should rejoice that he is exalted to suffer for the King. Let both remember that patient endurance leads to the crown of life promised to all that love God. Let no man say that his enticement to evil comes from God, for such enticement is born in the sinful heart of man and bears its fruit in death. Do not mistake my teachings. No evil thing comes from God,

but every good and perfect gift comes from the unchanging Father above, who has made us His spiritual children through the truth of the good news.

Therefore, my brothers, be swift to receive the word of God as humble listeners, but slow to speak words of hasty temper. Lay aside all filthy, superfluous speech, and let God speak to you in His word. Not only hear the word, but practice it, for He who hears and does not practice it is like a man who hastily glances at himself in a mirror and at once forgets the features of his own face. Happy is the man who continues to let God speak to his soul in His word, and then practices that word. Vain is any man's religion if he merely keeps the forms and rites of religion and fails to control his tongue, to keep himself pure, and help the orphans and widows (Chap. 1).

My brothers, do not present the rich with special seats of honor and slight the poor with seats of dishonor in your places of worship. You must not slight the poor Christian, for God has chosen a larger number of the poor than of the rich to be sons of His reclaiming love. Besides, the rich persecute you. You cannot keep the law of the heavenly King to love your neighbor as yourself, if you practice partiality towards the rich. This partiality is a violation of the law and makes you guilty as a lawbreaker, just as if you had committed murder or adultery. So speak and so act as to show mercy to the poor and not favor to the rich, and you will be blessed in the day of rewards.

My brothers, the only way to show that you believe in Christ is to do what He says, clothe the naked, feed the hungry, and help the helpless. The demons have a cold, intellectual faith that God exists, but such faith does them no good. Abraham had a real hearty confidence in God's promise to him and proved that confidence in offering up Isaac, the child of promise. Rahab also proved her faith in Jehovah by kindly receiving His messengers. As the body without the soul is dead, so faith without deeds of love is dead (Chap. 2).

Do not aspire, my brothers, to be teachers, for the responsibility rightly to use the tongue is great. Indeed, it is a

hard task to control one's tongue. Horses are mastered by bridles, ships are directed by rudders, but no man without Divine aid can control the tongue. It is a fire of evil touched off by the match of hell. Hence, men cannot conquer it, though they may tame beasts and birds, reptiles and sea monsters. But it is wrong to praise God and curse men made in His image, with the same tongue. Ask God for wisdom to use your tongues in sending forth streams of praise to Him, and stop them from pouring forth volleys of cursing against your fellowmen. Such wisdom comes only from Heaven and will prevail in deeds of love and kindness of speech (Chap. 3).

What is the cause of your quarrels? Is it not your evil desire to spend life's blessings upon yourself alone? You pray, but your prayers are not answered, because you pray for blessings to satisfy your selfish appetites. O, you corrupted and lascivious men and women! do you not know that you cannot lock arms with the lusts and allurements of the world without breaking fellowship with God? Therefore, resist the devil, and he will flee; yield to God, and He will be gracious.

Stop speaking evil of one another, for he who speaks evil of his neighbor is not a doer but a critic of the law, and thus sets himself up against God the Lawgiver. Stop making your plans for life without seeking to know the will of God. Your life is as fleeting as the vapor that vanishes with the morning. Therefore, stop boasting of your personal achievements, but gladly yield your lives to God to do His will (Chap. 4).

O, you rich, weep and howl, for a curse is on you for heaping up gold and silver and living in luxury. The rust of your gold and silver will rise in the judgment to condemn you. The unpaid wages of the reapers who reaped your fields will cry against you in the ears of the just God. O, my brothers, be patient in enduring such injustice, for the day of judgment is coming. Like the farmer who waits for the products of his toils, in patience you must wait for the fruits of your labors and afflictions. Remember the patience of Job and the prophets and imitate their examples.

Do not yield to the common temptation of profanity. Let the name of God be sacred on your lips. Let the sick pray and the happy sing songs of praise. Pray for the sick, and use the best medical means available, and the prayer issuing from the heart of faith and expressing itself in good deeds will save the sick and accomplish wonders. It was so in the days of Elijah, whose prayers sealed and opened the heavens. Lead back the wandering brother and thus preserve his spiritual life from decay, and so cover his sinful life with a mantle of charity.

Topics for Research

1. The elegant Greek—how account for it?
2. The social emphasis in Christianity.
3. The shame and glory of the human tongue.

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Introductions, Zahn, Farrar, Weiss, Peake, Moffatt, et al.

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Also books in footnotes.

CHAPTER XXV

FIRST PETER

There are two epistles in our New Testament canon which bear the name of the Apostle Peter, the first of which claims our consideration in this chapter.

1. *History and Character of Peter.* (1) He was won to Jesus by his brother Andrew. He was called to service in company with Andrew, James, and John. He was peculiarly affected and humbled by the great draught of fish (Lk. 5:1-11). He was surnamed by Jesus Peter (Rock). He was the spokesman for the Twelve in confessing Jesus as the Messiah. He enjoyed special favors from Jesus: was one of three with Him when He raised Jairus' daughter; on the Mount of Transfiguration; in the Garden of Gethsemane. But next morning he denied Jesus. Yet on the morning of the resurrection he was the first (with John) to run to the tomb, and the first of the Twelve to whom Jesus appeared. He led in the election of Matthias to succeed Judas. He preached the sermon on the day of Pentecost which resulted in the conversion of 3,000. He led the movements of early Christian propagandism and (with John) was often put in prison, but finally was miraculously delivered the night before his trial. He became a missionary to the Phœnician coast (Joppa), raised Dorcas from the dead, and carried the gospel to Cæsarea where Cornelius was converted. He was rebuked at Antioch by Paul for not standing by the agreement at the Jerusalem conference. He seems to have continued missionary work, accompanied by his wife (1 Cor. 9:5), perhaps traveling as far east as Babylon.

He has two epistles ascribed to him, and tradition has it that he met martyrdom at Rome by being crucified with his head down.

(2) *His Character.* He was the prince of the apostles. He was the leader of the Twelve. His name (Rock) implies strength. He was bold, confident, impulsive, energetic, loving, faithful to Christ.

2. *Its Occasion.* According to the introduction we learn that this epistle was addressed to the Jewish Christians in

Pontus, Galatia, Asia, Cappadocia, and Bithynia. These Christians were suffering bitter persecution. Their sufferings appealed to the great apostle to the Jews, and so he writes to them. The relation of the apostle to the Jewish Christians in these regions is not definitely known, but his authority as the apostle to the Jews would explain the writing of this epistle to these suffering Christians of his race.

3. *The Purpose.* There seems to be only one great purpose in the mind and heart of the writer. His sympathy goes out to these fellow Christians of his race, and so he writes to encourage them in the patient endurance of all these sufferings. He urges upon them the example of Jesus Christ the Savior, who suffered all the evils men inflicted upon Him, the righteous for the unrighteous, that He might bring us unto God. It does not seem to be the primary purpose of the Apostle Peter to set forth for his readers an elaborate treatment of the fundamental doctrines of Christianity. His purpose is practical rather than doctrinal. He brings in the great doctrines of Christ's personality and sufferings and death, but mainly for the purpose of encouraging these suffering Christians to hold onto the gospel and to be patient in the endurance of persecution.

4. *The Petrine Authorship Denied.* A few New Testament scholars in modern times deny its Petrine authorship, on the following grounds:

(1) In the first place it is urged that it is not likely that the Apostle Peter would address an epistle to churches which had been formerly addressed by the Apostle Paul (1:1). In reply to this objection it can be said that it would not be a violation of the understanding between Peter and Paul at the Jerusalem conference for the former to write an epistle to Jewish Christians in territory evangelized by the latter. In addressing this epistle to these Jewish Christians, the Jewish apostle is not at all intruding upon the rights of the great apostle to the Gentiles. Certainly it cannot be shown that there is any antipathy on Peter's part to have dealings with Christians with whom Paul has been associated.

(2) It is further urged that this epistle is not Petrine because it *contains so much Pauline teachings*. Especially do

we find a similarity of teachings between First Peter and Ephesians. Not only many of the exact moral and theological teachings found in Ephesians also occur in this epistle, but often the very phraseology is identical or similar. On the other hand, it may be urged that the similarity of First Peter to Ephesians cannot be logically used as an argument against the Petrine authorship. After the Jerusalem conference, and especially after the episode of controversy between Paul and Peter at Antioch, it is more than likely that Peter was, perhaps unconsciously, influenced by Paul and swung around more completely than ever before to the type of gospel set forth by Paul.

(3) Perhaps the most cogent argument urged against the Petrine authorship is *the excellent Greek* in which the epistle is composed. It is urged that the Apostle Peter, who in the earlier years knew so little Greek that he must have Mark as an interpreter of his Aramaic to his Greek audiences, could not have written the smooth Greek in this epistle. But this argument of style is never a conclusive argument in itself. It is only when it has other unanswerable arguments confirming it, as is the case of the epistle to the Hebrews, that the argument of style furnishes a conclusive argument. It is admitted that Peter was more than an ordinary man, and so, in the twenty or thirty years intervening between his early preaching and the composition of this epistle, he could easily have mastered the Greek to such an extent that he could have composed an epistle in as good Greek as we find here. This is all the easier to understand when we remember that Greek was the common language of all the people in those days, and that the Apostle Peter inevitably associated through all those years with Greek-speaking people.¹

5. *Arguments in Favor of the Petrine Authorship.* These historical and literary objections to the Petrine authorship are met by the following arguments for the Petrine authorship:

(1) *The external evidence* is strongly in favor of Peter the apostle as the author. The Didache (1:4), the letter of

1. See Robertson, *Gram.* 125 ff.

Polycarp in the first quarter of the second century, Clement of Rome, even earlier than this, Papias, and the so-called epistle of Barnabas, all refer to First Peter, and either declare, or imply, that it is the literary production of the apostle. There is no doubt expressed on the part of early Christian writers as to the authorship of this epistle, as is the case with the epistle to the Hebrews.

(2) *The internal evidence* is also strongly in favor of the Petrine authorship. The writer claims to be an eye-witness of Christ's sufferings, in 5:1. The writer also emphasizes the pastoral phases of Christ's ministry, just as Jesus Himself emphasized that phase of Peter's ministry, in His charge to him at the sea of Galilee (See 2:25 and 5:2-4). There is also a striking literary similarity between this epistle and Peter's addresses in the book of Acts. The appeal to the Old Testament to corroborate Christ's sufferings as found in First Peter 1:11, is also found in an address by Peter in Acts 3:18. The reference to the stone rejected by the builders, as found in First Peter 2:7, 8, is also found in Acts 4:11. The cross is called a "tree" in First Peter and in Peter's address in Acts. Moreover, it may be said that the pictorial style of First Peter, though written in very much better Greek, in this respect resembles the style of Mark's gospel, which is based on Peter's preaching.

6. *The Date.* It is probable that Peter was a very old man, and was nearing the end of his eventful career, when he wrote this epistle. We would place the date of composition about 64-65.

7. *Main Teachings.* (1) God is the loving Father who elected us to salvation. (2) Christ is the Son who by His death redeems and saves, and is our Shepherd and Overseer. (3) The Spirit sanctifies believers and sends forth preachers. (4) The Christian rejoices in a living hope based on the resurrection of Christ. (5) Christian sufferings refine like fire and show the pure gold of Christ-like character. (6) Christ is the Christian's example of innocent suffering. (7) The body of Christians, though not called a church, is called a spiritual house, a temple to render praise to God. (8) The new birth is wrought by means of the word of God. (9) Love

and brotherhood are stressed. (10) Christian citizenship is taught. (11) The ornament of wives is pure character. Husbands must deal tenderly with their wives. (12) Future punishment for the wicked, and bliss for the righteous.

General Outline

I. **Salutation** (1:1-2).

II. **The Privileges of God's Redeemed Family** (1:3-2:10).

1. Thanksgiving to God for the salvation promised in the prophets and realized in Jesus Christ (1:3-12).
2. Redeemed by the Lamb and regenerated through the word as spiritual priests and God's own possession, living in hope and holiness (1:13-2:10).

III. **Specific Exhortations** (2:11-3:12).

1. Abstain from carnal sins (2:11-12).
2. Be loyal citizens (2:13-17).
3. Servants, suffer after the example of Christ (2:17-25).
4. Wives, submit to your husbands and adorn yourselves with good deeds (3:1-6).
5. Husbands, honor your wives (3:7).
6. Let all live in unity and love (3:8-12).

IV. **Further Exhortations to Patient Suffering** (3:13-5:11).

1. The example of Christ again urged as a motive to Christian suffering (3:13-4:6).
2. The second coming also a motive to good living (4:7-11).
3. Rejoicing in privilege of suffering for Christ (4:12-19).
4. Relation of churches to their leaders, and of believers to one another, etc. (5:1-11).

V. **Conclusion** (5:12-14).

1. Letter sent by Sylvanus (5:12).
2. Salutations and benediction (5:13-14).

8. *Line of Thought in Modern English.* Peter, an apostle of Jesus Christ, to the divinely chosen Christian Jews in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the loving purpose of God the Father, by the transforming of the Spirit, with a view to obedience to Christ by the application of His blood, sends Christian greetings and good wishes for your abundant prosperity.

Praised be the God and Father of our Lord Jesus Christ, who out of His matchless mercy lifted us into a living hope by the resurrection of His Son and gave us as sons a fadeless, incorruptible inheritance in Heaven—us who are now

preserved by His power unto the final deliverance. In this hope continue to rejoice with unspeakable joy. Although you must suffer a season, you can rejoice because your sufferings refine your souls as fire purges out the dross from the gold. Rejoice, for the prophets of old expectantly looked for this coming deliverance but did not entirely understand the time which the Spirit of the Messiah in them pointed out for its realization on earth. But to you the Holy Spirit has sent the messengers of Heaven to proclaim this deliverance.

Therefore, tuck together the thoughts of your mind as a runner fastens his robe about his waist with the girdle. Be pure, for God is holy, and Christ as a spotless lamb, according to the eternal purpose of God, poured out His blood to pay the ransom price for your deliverance. His word is alive, is the means of bringing you into spiritual life, and itself lives forever (Chap. 1).

Remember that you believers in Christ are the true Israel, the spiritual house of God, His chosen people, built on Christ, the Chief Corner Stone, who is precious to all believers, who are priests unto God to offer up sacrifices of service and praise through Jesus Christ.

Beloved, I beseech you as pilgrims on earth to lead pure lives among the Gentiles, that they, by seeing your good deeds, may learn to love God and live for Him.

Render allegiance to the king and obey all the laws of the land. Though you are free men in Christ, use not your freedom as an excuse for lawlessness. Honor God. Love the brotherhood.

Bond-slaves, render reverential service to your masters, even though they are unreasonable in their demands. See to it that you all suffer, not for doing wrong, but for doing right and following the example of Christ. Remember that in your suffering you are following the Saviour, who, though sinless, suffered and bore our sins on the tree, that we might be healed from the disease of sin (Chap. 2).

Let Christian wives be good to their unbelieving husbands, adorning themselves not with braided hair, jewels of gold, and dazzling dresses, but with a gentle, quiet disposition, for this will win them to Christ.

Husbands, be tender with your wives, remembering that they are the fragile vessels and need your protecting hand of love. If this you do your prayers will not be unanswered.

Live like brothers; love and forgive one another. Do not render evil for evil, but suffer for the evils of others, as Christ also suffered once for our sins, the righteous for the unrighteous, who, even in the days of Noah, in the Spirit preached to the antediluvians the message of His delivering love. As Noah and his family were saved by the floating ark on the water, so your Christian baptism represents your deliverance from sin by the resurrection of Jesus Christ, who is now exalted in Heaven (Chap. 3).

Since Christ has suffered for you, you ought no longer to live the old Gentile life of lasciviousness, revelry, and idolatry, but according to the will of God, for evil doers must suffer punishment at last for their evil deeds.

In view of the end of this age and the second coming of Christ, love one another, give yourselves to hospitality and to prayer, and, as the stewards of God's rich, forgiving love, speak only as utterers of God's truth, and minister to all for His glory. Amen.

Beloved, do not wonder, but rejoice that you are sharers with Christ in His sufferings. Happy is the man who suffers for Christ's sake. If the Christian suffers so much here, what will be the suffering of the ungodly and the sinner hereafter (Chap. 4)?

I, a fellow-elder, an eye-witness of the sufferings of Christ, and a sharer of His glory, exhort you leaders in the churches to care for the flock of God, as good shepherds, not as slaves or hirelings or tyrants, and so at the coming of the Great Shepherd you will receive the fadeless crown of reward. Let the young take heed to the counsels of the leaders. Let all serve one another in lowliness and sweet trust in God, for He cares for you and will exalt you in due time. Resist the devil, for he is ever on the path for prey, like a lion of the jungles after his victims. After you have suffered a little while, the God of all forgiving love, according to His eternal purposes, will perfectly fit you for His glorious presence in Heaven. To Him be the kingdom forever. Amen.

By Sylvanus I send this message as God's truth. Stand by it, and live in hope through its encouragement. The church here sends greetings. So does Mark, my spiritual child. Greet one another. Prosperity to you all in Christ (Chap. 5).

Topics for Research

1. The late History of Peter—especially his martyrdom.
2. The elegant Greek of the epistle—how account for it?

Bibliography

Bible Dictionaries and Introductions, as before.
Vincent, Word Studies, Robertson, Grammar, 125 f.
Commentaries, Expos. Bib., EGT, ICC.

CHAPTER XXVI

SECOND PETER AND JUDE

We consider both these epistles in the same chapter because of the striking similarity as to the teachings contained in them.

A. *Second Peter.*

1. *Its Occasion.* There is not a single reference in the epistle to any local situation. But we see that the Christians addressed are threatened with the pernicious teachings of certain greedy, beastly false teachers.

2. *The Purpose.* So the author wrote to stem the tide of these false teachings. The second chapter is the heart of the epistle. In this chapter he describes the low and debased character of these false teachers. It is his purpose to send forth to the readers a warning, so strong and effective that they will not yield to the seducing tendencies of these beastly teachers. The tendencies to immorality which these erroneous teachings have are described in lurid pictures. The two last figures of speech used at the close of the second chapter, referring to the dog turning to his own vomit and the pig wallowing in the mire, are graphic delineations of the moral degradation of those who stoop to follow these false teachers.

3. *The Petrine Authorship.* Many modern New Testament scholars reject the Petrine authorship of this epistle. They urge that the external evidence itself is against the genuine apostolic authorship of this epistle. It must be conceded that the references in the early Christian writers are scarce. The paucity of the references, in the early writers, is easily explained when we remember the shortness of the epistle itself and the fact that the first epistle would more naturally be quoted than the second. It is not mentioned by Irenæus and several of the leading early fathers. But it is likely commented upon by Clement of Alexandria, but Origen is the first to accept it as apostolic. It is also mentioned by Clement of Rome, before the close of the first century, and by Justin Martyr, at the middle of the second century. Still Eusebius, two centuries later, says he has not received it as belonging to the canon. It is on his list of "questionable" books.

It is also urged that the internal evidence is against the Petrine authorship. The following seven points are urged:

(1) Some go so far as to claim that there are in this epistle quotations from Josephus, who died at the beginning of the second century. This objection is so extreme as to need little consideration.

(2) It is claimed that the doctrine of man as a partaker of the Divine nature, which is expressed two or three times in this epistle, was not taught until the second century. In reply, it can be said that this doctrine is clearly taught in Paul, James, and John, ranging from the middle to the close of the first century.

(3) The slight reference in the epistle to redemption through the cross and the resurrection of Christ, is also urged against it. But there is a clear hint at redemption in 2:1, although there is silence as to the doctrine of the resurrection. This cannot be urged against its genuineness, since it is not a doctrinal treatise on the fundamentals, but a warning against specific false teachings.

(4) It is also urged that there is very slight coincidence between this epistle and the speeches of Peter in the book of Acts. This may be answered by pointing to the small compass of the epistle and the specific purpose of the writer in answering the particular false teachers threatening the readers.

(5) The vocabulary is claimed by some to be against the Petrine authorship. It is true that the words are different from those in the first epistle, and from those in the speeches of Peter in Acts. First Peter has 361 words not found in Second Peter, the latter has 231 not found in the former.¹ But the specific purpose of the author in dealing with these particular false teachings, would certainly affect his vocabulary. There is no real objection to the use of the word "eye-witness" in 1:16, a word which is used in connection with the heathen mysteries. Paul also used some of the words that were in common use in these circles. On the other hand, Moorehead² mentions many leading terms common to both.

1. See Robertson, *Gram.* 125.

2. *Int. St. Bib. Encyc.*

(6) It is also claimed that Second Peter takes for granted the existence of the epistle of Jude. Compare Jude 6 with II Peter 2:4; Jude 7, with II Peter 2:6; Jude 8, with II Peter 2:10; Jude 10, with II Peter 2:12; Jude 11, with II Peter 2:15; Jude 12 and 13, with II Peter 2:13 and 17, etc., etc. But it is not certainly known which was written first, Second Peter or Jude. Again Jude might have been written before Peter's death (although it is not probable), and might have been in his possession before he wrote his second letter.

(7) It is claimed that the second epistle of Peter depends on the Apocalypse of Peter, a production of the second century. But there is no proof of this; and the fact that modern scholars regard the Apocalypse of Peter as a forgery would easily explain the similarity between the epistle and the Apocalypse, by assuming that the forger in the Apocalypse borrowed from the genuine epistle. It would not be natural for one forger to borrow from another forger.

4. *Its Canonicity.* Although this epistle does not occur in the Muratorian Fragment, and is mentioned by Eusebius, the church historian, in the fourth century, as not being positively received in the canon, yet it was received by the close of the fourth century as one of the sacred books.

5. *Cautious Conclusions.* It is the one book of our New Testament which has weak evidence either for its canonicity or its apostolic authorship. But it was finally heartily endorsed as a worthy member of the canonical family, which was based, in the main, upon supposed apostolic authorship.

6. *Main Teachings.* (1) No hint at the fatherhood of God; Christ is God and Savior. (2) The Holy Spirit moved the prophets and others to write the Old Testament, and now helps us to interpret it. (3) Christians must maintain spiritual culture and grow from faith into experimental knowledge of Jesus as Savior and Lord. (4) False teachers are to be avoided, especially those of the vicious, immoral, beastly type. (5) God's grace elects to salvation and Christians become sharers of the Divine nature. (6) We should live in the light of the second coming which is to be when we are not expecting it, when the earth and the heavens shall

be burned up. (7) The wicked shall be punished; the righteous will be welcomed into the kingdom of glory.

General Outline

I. Introduction (1:1-2).

II. The Readers, Sharers of the Divine Nature and Promises, the Writer's Authority and Purpose (1:3-21).

1. Exhortation of the readers to higher moral character since they are in possession of the Divine nature (1:3-11).
2. The author's authority as an eye-witness and his purpose to warn with the authoritative message (1:12-21).

III. Warning Against False Teachers, Libertines and Scoffers (Chap. 2).

1. The example of the fallen angels (2:1-4).
2. The example of the Antediluvians and Sodomites (2:5-14).
3. The example of Balaam (2:15-16).
4. Exhortation based on these examples (2:17-22).

IV. The Second Coming of Christ a Motive to Godly Living and Spiritual Culture (Chap. 3).

1. The certainty of His coming (3:1-7).
2. The suddenness of His coming (3:8-13).
3. Exhortation to spiritual culture (3:14-18).

7. *Line of Thought in Modern English.* Simon Peter, a bond-slave and apostle of Jesus Christ, to those who have experienced the same spiritual blessings, blessings and prosperity be multiplied in your spiritual knowledge of God and Jesus Christ. Since He has called us to attain to His own glorious character and has given us most precious promises through which we have become sharers of the Divine nature, add to your first faith in Christ the virtues of valor, experimental knowledge, self-control, endurance, godliness, brotherly kindness, and universal love. He who lets these graces shine in his Christian character will receive a heavenly welcome into the kingdom of glory. Since I have seen His glory on the Mount of Transfiguration and am not following the forged fables of old women, I remind you of these things, that you may think of them and live according to them after my decease. Take heed to this prophecy and let the Holy Spirit help you interpret it, for all prophecy was given by the Holy Spirit through men who yielded to His guidance, and helps us interpret it (chap. 1).

Beware, for false teachers, led by greed and guilty of lasciviousness, will arise to make merchandise of the people. As God spared not the fallen angels but thrust them down to Gehenna for punishment; as He destroyed the sinning antediluvians and overthrew the wicked cities of Sodom and Gomorrah, so He will punish these false teachers, who devour the people like irrational beasts. They must be cursed as Balaam was for pronouncing a curse upon the people of God. They are waterless springs and storm-driven fogs, for whom the darkness of darkness is reserved forever. They who follow such false teachers are like the dog that turns back to eat his own vomit and the pig that wallows in the mire (chap. 2).

This is the second letter I am writing to stir your minds to remembrance of these things. I warn you again that mockers will arise in the coming time, denying that the Savior will keep His promise to return the second time. They wilfully forget that God once destroyed the wicked world with water and will again consume it with fire.

Do not forget that there is no time limitations with God, for a thousand years are no longer to Him than a day. He will keep His word, although the mockers deny it. Jesus Christ will come again as suddenly as the coming of the thief. Then the elements of the natural universe will be set on fire and will pass away with the roaring noise of a crashing conflagration. For this reason I exhort you to live pure and godly lives and thus be ready for His coming, for He has prepared new worlds of sinlessness, in which we shall spend eternity.

Again, I join our beloved brother Paul, who received special knowledge through the Spirit on these matters, in warning you against being unprepared for the sudden coming of the Lord. Do not misinterpret our message of love and truth, for if you do you will be carried away with the false teachings of these greedy, beastly teachers. But live in the light of the coming consummation of the Lord's glory, by growing in the spiritual strength and experimental knowledge of our Savior Jesus Christ. To Him be praise both now and forever. Amen (chap. 3).

B. *Jude.*

1. *Its Occasion.* The same kind of circumstances that elicited the writing of Second Peter also called forth the writing of the epistle of Jude. False teachers were about to lead astray those who believed in Jesus Christ. Just as in Second Peter, there is no local coloring in Jude to help us determine who the readers were.

2. *The Purpose.* The purpose seems to have been both negative and positive. Negatively, Jude writes to warn his readers against the pernicious tendencies of the false teachers. Positively, he writes to urge his readers to contend earnestly for the true doctrine handed down by the apostle (see vs. 3).

3. *Its Authorship.* Who was the Jude who wrote this letter? Some of the extreme New Testament critics claim that this epistle is a forgery of the second century, and that the name Jude is assumed only for the sake of authority.

(1) *The Objections Urged against the Genuineness of Jude are as follows* (a) The allusion to the teachings of the apostles sounds late, claim the objectors. In reply it may be said that this reference merely indicates that the author was not himself an apostle. It does not necessarily indicate that he was not a contemporary of the apostles. He is merely referring to the apostolic teachings to give cogency to his warning in this epistle. (b) The expression, "The faith," signifying a system of teachings, also points to a usage later than that of the first century. In reply to this objection we urge that even Paul used the term in this objective sense, as early as the composition of the epistle to the Romans (see Romans 14:1). We likewise find this usage of the term in the Pastoral epistles, so that if they were written by Paul, as the evidence seems to prove, it would not be unnatural for Jude, about the same time, to use the term in the same sense. (c) The heresy against which the epistle warns seems to have been the Gnosticism of the second century, say these objectors. But we have already shown, in a previous chapter, that Gnosticism existed in the first century and was beginning to undermine the basal doctrines of Christianity. Keen eyed men of faith like Paul and Jude, and later John, could see

the perils of these false teachings, and hence, they denounced them in their writings.

(2) *Arguments for Jude, the Half-Brother of Jesus, as the Author, according to tradition.* (a) It is included in the Muratorian Canon; is quoted by Clement of Alexandria, Tertullian, and Origen. Some of the fathers and canonical lists omitted it because of its brevity and its quotation from apocryphal literature (Enoch). (b) The internal evidence is not against Jude, the brother of Jesus—the use of apocryphal literature, or even pagan literature as is the case with the Pauline epistles, does not preclude the authorship of Jude. There are no literary works with which to compare it as to style.

4. *The Date.* There are no historical facts to help us fix the date with precision. The date may be placed from 65-75.

5. *Main Teachings.* (1) God is the Father and Savior, Christ is the Savior and Lord (Greek word Despot). (2) The Holy Spirit characterizes the Christian and helps him pray. (3) Sound doctrine earnestly contended for. (4) Christian charity for the weak. (5) The second coming. (6) The punishment of the wicked.

General Outline

- I. **Salutation** (1, 2).
- II. **Charge to Preserve the Faith** (3).
- III. **Warnings Against False Teachers, Urging the Examples of the Sinning Israelites, Fallen Angels, Sodom and Gomorrah** (4-7).
- IV. **Denunciation of Railing Against Those in Authority** (8-10).
- V. **Denunciation of Cainites (Murderers), Balaamites (the Impure), Korahites (Schism Makers), and Those Who Misuse the Love Feast** (11-13).
- VI. **These Evils Foretold in Enoch** (14-16).
- VII. **Also Foretold by the Apostles** (17-19).
- VIII. **Duty of Encouraging Believers and Saving Sinners** (20-23).
- IX. **Doxology** (24, 25).

PART V

The Johannine Books

CHAPTER XXVII

THE GOSPEL OF JOHN

The last of the four gospels written was the Gospel according to John. We shall here consider some of the interesting problems of the Fourth Gospel.

1. *Occasion.* Gnosticism was a menace to Christianity in the last quarter of the first century. Gnosticism, a growing heresy at this time, was a blending of Greek philosophy, Oriental religion, and Christianity.¹ It is almost positively sure that toward the close of the first century Gnosticism spread as far as Asia Minor and was undermining the churches founded by Paul and fostered by John and his collaborators. Out of these circumstances arose the gospel of John.

2. *The Purpose.* It may be stated in three propositions:

(1) *Negatively.* Jesus Christ, the heart of Christianity, is about to be robbed of His Divine glory. His person and His work of redemption are both being minimized by the Gnostic teachers. This must not be permitted. Christ, the Son of God, must not be placed by the side of those imaginary beings called Aeons in the Gnostic system. This is what the Gnostics were doing, although it is just to the Gnostics to concede that they placed Jesus at the head of the ladder of Aeons. He was the topmost round in the ladder of the imaginary beings operating between heaven and earth, God and men. But the aged John, so loyal to Christ, his Lord, could not sit quietly by and allow these false teachings to undermine the Divine glory of Christ.

(2) *Positively.* But John had also a constructive purpose. It was not enough to refute the false teachings of the Gnostics. He must demonstrate that the historical Jesus was the eternal Logos, the Son of God; yea, that even the essence

1. See our discussion of Gnosticism, Chapter XVIII.

of deity itself inhered in Him. In the twentieth chapter of this gospel the writer says: "But these are written that ye may believe that Jesus is the Christ, the Son of God." The writer selects just those scenes, works, and addresses that reflect His Divine person and power, His heavenly grace and glory. The writer shows in his prologue that Jesus pre-existed as the Logos in the bosom of the Father, and was actually the medium through whom the Father created the universe. In the body of the gospel he selects only those miracles that reflect the Divine glory of the Son. Even the addresses recorded by John reveal the same supermundane personality and Divine mission of the Christ in His incarnation.

(3) *Practically.* The writer has in mind to show his readers how they may have life more abundantly by believing in the Son. John had himself experienced fellowship with God through Jesus Christ his Lord. This fellowship constituted spiritual life. The writer wrote to show that Jesus is the way and the life; that is, that He is the medium of spiritual life, or fellowship with God to men who believe on Him. This life grows deeper and broader and richer and sweeter as the believer learns more of Christ. Thus the writer would urge his readers on to a deeper and fuller experience in their knowledge of Christ as the beloved Son of God.

3. *Date, Place of Composition and Addressees.* (1)

Date. There is a great variety of opinions as to the time when this last gospel came from its author's pen: Baur, the head of the Tübingen school, places it as late as 160-170; Pfleiderer, 140; Hilgenfeld, 130-140; Jülicher, 110; Harnack, 80-110. What is the most probable date? According to Irenæus, the apostle John lived as late as 98 A. D., and so the gospel could be apostolic in its authorship and have been written as late as 97 or 98. Again we find unmistakable evidence of the existence of the Gnostic heresy in the last quarter of the first century, the heresy which is seen to be counteracted in this gospel. Therefore, the historical conditions and the religious circumstances suggest that the date was toward the close of the first century, about 95.

(2) *Place of Composition.* It is almost universally held that the Fourth Gospel was composed at Ephesus.

(3) *Addressees.* The readers addressed were probably the Christians of Asia Minor. The supposition that this gospel was composed at Ephesus and addressed to Christians in Asia Minor, especially the Christians in the Roman province of Asia with Ephesus as the capital, is no objection to the apostolic authorship. On the other hand, it would be the most natural thing for the aged apostle, just as he is rounding out his life of usefulness and now about to leave his followers without his personal instructions and admonitions, to write this beautiful spiritual treatise reflecting the Divine glory of his Lord—to safe-guard them from false teachings and to inspire them to continued devotion to Christ the Lord.

4. *Theories of Authorship.* One of the most interesting questions about the Fourth Gospel is the problem of its authorship. There are three principal theories:

(1) *First Theory.* According to this theory John the apostle, who leaned upon the bosom of his Lord and who late in life lived at Ephesus, wrote our Fourth Gospel. This is the theory that was held for many centuries by nearly all New Testament scholars. It is still held by nearly all conservative New Testament scholars.

(2) *Second Theory.* According to this theory another John, called the presbyter, who is also said to have lived in Ephesus, wrote this gospel. This theory commends itself to so great a scholar as Harnack.

(3) *Third Theory.* There is the third theory which holds that our last gospel was composed by a second century disciple of John the apostle. It is supposed that this second century writer possessed some genuine Johannine material, but it is held that he inserted much of his own theological reflections and freely arranged the material. This view is held by many German scholars; also by some French, English, and American scholars.

5. *Objections to the Apostolic Authorship.* The following scholars deny or doubt the Johannine (apostolic) authorship: Vögel, Bauer, Baur, Zeller, Hilgenfeld, Pfleiderer, Weizsacker, J. J. Taylor, S. Davidson, Shenkel, Martineau,

O. Holtzmann, Renan, J. Reville, E. A. Abott,² Schmiedel, N. Schmidt, Wernle, Loisy, Wellhausen, Delff, E. Schüwartz, E. F. Scott, Bacon, Moffatt, H. L. Jackson, Heitmüller, J. Weiss, Grill, von Soden, Corssen, Kreyenbühl, Burkitt, von Dobschütz, McGiffert, Burney, Garvie, Gardner. The objections urged are: (1) That John was put to death at the same time with James, his brother. This is held by Schwartz, Wellhausen, Pfleiderer, Bousset, J. Weiss, Schmiedel, Moffatt, Burkitt, and Bacon. There is no conclusive historical evidence for this view.³ (2) Linguistic differences between the Fourth Gospel and the Apocalypse, the latter being accepted as apostolic in origin, and therefore the Gospel could not be. This is stressed by E. A. Abbott, Bacon, and others. If it could be proved that the apostle wrote the Apocalypse, these scholars might have some grounds for opposing the apostolic authorship of the Gospel. (3) The "beloved disciple" need not be the apostle John but "another John" from Jerusalem who later went to Asia and was known as the elder, and is either mediate or immediate author of the Fourth Gospel—as held by Delff, von Dobschütz, Burkitt, Garvie, and others in somewhat varying views.⁴ (4) Corssen sees in the Acts of John the key to the authorship of the Fourth Gospel. The Acts of John explains why John was the beloved disciple—he was a celibate. The author of the Fourth Gospel wrote a Gospel to assert the fact of the incarnation and the real humanity of Jesus,⁵ and thus meet the Docetists back of the Acts of John. (5) It would not be likely that John the apostle would refer to "the Jews" over against the Christians—as he was himself a Jew. But did not Paul do this very thing? (6) A Palestine Jew (as the apostle was) would not be so well acquainted with Greek philosophy as represented by Alexandrianism with its Logos doctrine, the two worlds, etc., as we find it in the Fourth Gospel. But thirty years of residence in Ephesus would make it easy for him to absorb the logos doctrine which was "in the air" of

2. See Moffatt, Introduction, 516, for titles of these books.

3. See Peake, Introduction, 144, for a reply to this view.

4. See my *Evolution of New Testament Christology*, 125, Hayes, *John and His Writings*, 152 f.

5. See Peake, *ib.* 150, for reply.

this cultured and philosophical center.⁶ (7) Some scholars (as O. Holtzmann), claim that the author of the Fourth Gospel is not original, but at times depends on the synoptic gospels which would not be the case if the apostle John, an eye-witness, wrote it. (8) The cosmopolitan note in this Gospel does not favor the authorship of a Galilean fisherman Jew. As Peter was loth to catch the universal note in Christianity, so would John his brother fisherman be.

6. *Arguments for the Apostolic Authorship:*

(1) *External Evidence.* (a) Early Church Testimony. The most of the early Christian writers allude to the Fourth Gospel as the production of John the apostle. In fact, the mass of Christians in the early churches all regarded this gospel as the writing of the apostle John. The evidence of Irenæus is decidedly in favor of the apostolic authorship of John. Who was Irenæus? He was a disciple of Polycarp, who, in turn, was a disciple of John the apostle. It is scarcely conceivable that Polycarp should be ignorant as to the real authorship of the Fourth Gospel. Then if Polycarp knew that John wrote it, it is wellnigh incredible that Irenæus should be ignorant as to the real authorship of this gospel. On the other hand, if Polycarp or Irenæus knew that John was not the author, it is not conceivable that Irenæus should make the impression in his writings that the gospel is apostolic in authorship. Now this is what Irenæus says, "Then John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus."⁷

(b) As to John's Residence at Ephesus. The external evidence is strong for the residence of John the apostle at Ephesus late in his life, as Irenæus has just affirmed. Even Jülicher admits this, although he does not hold to the apostolic authorship of John. On the other hand, it is true that Marcion did reject the Fourth Gospel, but not because he thought it was not composed by John the apostle but because he recognized no authoritative apostle but Paul. Moreover, even the

6. See Dodds, EGT, also Dale, *The Living Christ and the Four Gospels*, 149 ff.

7. Adv. Haer, III, I, Ante-Nicene Fathers, I, 414.

heretics, the Gnostics, the Montanists, and the Valentinians, all regarded the Fourth Gospel as the production of John the apostle. Tatian also used it in the construction of his Diatesaron, which is really the first harmony of the gospels. It is scarcely conceivable that Tatian should have thus used this gospel on a par with the other three gospels in constructing his harmony of the life of Christ, had he not regarded it as the work of the apostle John.

(2) *Internal Evidence.* (a) A Jew. The author must have been a Jew. His quotations from the Old Testament show a knowledge of the Hebrew, e. g., "He that eateth my bread lifteth up his heel against me" (13:18, from Psalm 31). "They shall look on Him whom they pierced" (19:37, from Zech. 12:10—the Septuagint translating it "because they mocked"). The gospel is Hebraic in style. Co-ordinate and not subordinate sentences prevail, and often parallelism, as in Hebrew (See 5:39, where he used "and" for both "and" and "but"). The same is shown by his explanation of Judas Iscariot as "Man of Cherieth." He also shows a minute knowledge of Jewish ceremonial law, as purification before the Passover, fear of Jesus' accusers to defile themselves by entering the prætorium (11:55; 18:28); Jewish method of embalming (19:40); of Jewish religious ideas (7:15); of the hating of the Galileans by the Jews (7:41-52); of the Palestinian Jew's disparagement of the Hellenistic Jew (7:35).

(b) A Palestinian Jew. The author must have been a Palestinian Jew. He is thoroughly familiar with the geography of Palestine—of Galilee (2:1, 11); Bethany (11:18); the deep well of Sychar (4:11); Aenon near Salim (3:23); the topography of Jerusalem, the porch, sheep gate, pavement, etc. (8:20; 9:7; 10:23; 18:1-15; 19:17-41). He is also familiar with the feasts and the facts concerning them. The only objection to the author's being a Jew is that he frequently uses the words, "the Jews." Paul does the same (I Thess. 2:14-16).

(c) An Eye-Witness. The author must have been an eye-witness of the events described. His descriptions are vivid, as of one who saw and heard and knew. He also gives delicate touches of the inner life of Jesus and His disciples,

the relation of Jesus and Judas, etc., etc. This gospel claims to be the work of "the disciple whom Jesus loved." Now three of the Twelve might easily claim this title—**Peter, James, and John**. Peter is never suspected of writing the Fourth Gospel. James had been beheaded in 44 A. D. So only John could have written it. Those championing the Johannine authorship are: Schleiermacher, De Wette, Neander, Bertholdt, Ebrardt, Ewald, Bleek, Lange, Tholuck, Mayer, Hase, Ritschl, Beyschlag, Luthardt, B. Weiss, Zahn, Meyer, Godet, Lepin, Jacquier, Ezra Abbot, Lightfoot, Liddon, H. H. Evans, Norton, Gloag, Orr, Drummond, Watkins, Westcott, Scott-Moncrief, Sanday, Strachan, Strong, Stanton, Dods, Ed. Meyer, Konrad Meyer, Haussleiter, Goebel, Barth, Belser, Feine, Guttjahn, Gregory (C. R.), Appel, Kolmodin, Larfeld, Swete, Durell, H. Scott Holland, Robertson, Vedder, Hayes, Hill, and many other leading scholars.⁸

7. *Characteristics.* (1) *Its Language Simple.* The author generally uses monosyllables or dissyllables. He has no words of special literary merits. He uses about 105-110 words peculiar to himself in the New Testament. He has a limited vocabulary. Abbott says, "He rings the changes on a small number of elementary words."⁹ There is no mark of literary style in the Greek, as we find in the writings of Luke and the epistle to the Hebrews. The Greek of John's gospel is the ordinary vernacular, the common language of the masses in the shops and the streets. It has a few Hebraistic touches: scarce use of dependent clauses, general use of coordinate sentences, rhythmical parallelism, etc. On the other hand, it must not be supposed that the simplicity of the language used by the writer is any reflection on the charm and the beauty of this gospel. Indeed, its simplicity enhances its beauty. Schaff compares it to an Alpine lake.¹⁰

(2) *Its Ideas Sublime.* It moves not in the region of earth but of Heaven. He writes of light, life, love, truth, and

8. For titles by these authors see my *Evolution of N. T. Christology*, 25 f., also Moffatt, *Intro.*, for a few not given in my survey.

9. *Johannine Vocabulary*, 348.

10. *Comp. to Greek N. T.*, 66; also Robertson, *Gram.* 133 f.

grace; of the Theos and the Logos (God and the Word), and the relation of Theos and the Logos. He also grapples with the problem of the relation of the Logos and Cosmos (the Word and the World), showing that the Logos is the medium through whom God created all things. He also shows that the Son is the source of spiritual life, the fellowship of believers with God, the entrance upon which life is called a new birth.

(3) *The Spiritual Gospel.* He records the conversation of Jesus with Nicodemus concerning the new birth. The word "life," or "eternal life," is a common expression in this gospel. In 17:3, Jesus says: "And this is life eternal that they may know Thee, the only true God, and Him whom thou didst send, Jesus Christ." Therefore, life eternal is to know God and His Son, Jesus, and to be in vital fellowship with the Father and the Son. This is spiritual religion. There is no ritualism in it. In fact, Jesus believed so strongly in experimental, spiritual religion that He stakes the proof of His teachings on the thoroughly spiritual experience of a submissive follower. "If any man willeth to know His will, he shall know the teaching, whether it be of God, or whether I speak from myself" (7:17). The real spiritual experience of a willing disciple of Jesus is the supreme court of appeal for the divineness of Jesus' teachings. John records those splendid teachings of Jesus as to the work of the Holy Spirit. While the Holy Spirit is mentioned ten times in Mark, six in Matthew, sixteen in Luke, He is mentioned eighteen times in John. He is called the Paraclete, which literally means "Helper," not "Comforter," the Spirit of Truth, the Holy Spirit, or simply Spirit.

(4) *The Christ Exalting Gospel.* The Synoptic Gospels also exalt Jesus as the Messiah, Son of Man, and Son of God, but in John the glory of Jesus shines more brilliantly under the titles, "Logos," "Theos," "Savior of the World," the "Only Begotten," the "Only Begotten Son," the "Lamb of God," the "Ladder on Which the Angels of God Ascend and Descend," the "Manna or Bread of Life," the "Light of the World," the "Resurrection and the Life," the "Way, the Truth, and the Life," the "Water of Life," the "Good Shepherd," the "Door into the Sheep Fold," the "Vine," etc., etc.

General Outline

- I. **Introduction, the First Manifestation of the Incarnate Logos** (Chap. 1-4).
 1. The Prologue. John identifies the Logos with the historical Jesus (1:1-18).
 2. The testimony of the Baptist; first five disciples (1:19-51).
 3. The witness of two great signs; other signs (2:1-3:2).
 4. The new birth by the Spirit (3:3-21).
 5. The last testimony of the Baptist; testimony of the author (3:22-36).
 6. In Samaria Jesus manifested as life-giver, prophet and Savior; healing of the nobleman's son illustrating the first point (Chap. 4).
- II. **Increasing Self-Manifestation of Jesus and Consequent Conflict With the Leaders** (Chaps. 5-11).
 1. Christ the source and sustainer of life, illustrated in healing the infirm man on the Sabbath; in feeding five thousand; at the feast of tabernacles, invites all thirsty ones to come to Him for life (Chaps. 5-7).
 2. Christ the Light, the Liberator, the former illustrated in the healing of the blind man (Chaps. 8-9).
 3. Christ the Good Shepherd and One with the Father (Chap. 10).
 4. He raises Lazarus, and so is the Resurrection and the Life (Chap. 11).
- III. **The Close of the Public Ministry** (Chap. 12).
 1. Christ anointed by Mary (12:1-11).
 2. Rides into Jerusalem (12:12-19).
 3. The Greeks seek Him at the feast; His Glory through His death (12:20-50).
- IV. **The Manifestation of Jesus as Love to the Inner Circle** (Chaps. 13-17).
 1. Washes their feet as a loving service (13:1-20).
 2. Judas, the betrayer of love, pointed out (13:21-30).
 3. Last discourse to the loyal eleven (13:31-17:38).
 - (a) Love one another (13:31-35).
 - (b) Christ's four-fold panacea for troubled hearts (13:36-14:4).
 - (c) Christ the Way, the Truth, and the Life; the Spirit coming as the Helper (14:5-31).
 - (d) Christ the Vine (15:1-10).
 - (e) Suffering disciples helped and led by the Paraclete (15:11-16:33).
 - (f) Intercessory prayer for His present and future disciples (Chap. 17).

V. His Death and the Apparent Triumph of His Enemies (Chaps. 18 and 19).

1. His betrayal (18:1-12).
2. Before Annas (18:13-27).
3. Before Pilate (18:28-19:16).
4. On the cross and in the tomb (19:17-42).

VI. His Resurrection and Glorification (Chap. 20).

1. The author's testimony (20:1-10).
2. Appears to ten others (20:19-20).
3. He gives peace and the Spirit (20:21-23).
4. Appears to doubting Thomas (20:24-29).
5. John's summary (20:30, 31).

VII. The Epilogue Chap. 21).

1. Appears to seven disciples at the Sea of Galilee (21:1-14).
2. Sepecial interview with Peter (21:15-23).
3. John the beloved disciple as the writer (21:24, 25).

Topics for Research

1. The vocabulary and style.
2. The Logos doctrine.
3. The residence of John the apostle at Ephesus.
4. The differences between the Fourth Gospel and the Synoptics.

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CHAPTER XXVIII

FIRST JOHN

In this chapter we consider the first and most significant of the Johannine epistles.

1. *The Author.* The external evidence is decidedly in favor of the apostolic authorship of this epistle. Polycarp, a disciple of John the Apostle, and Papias, another disciple of John, both quote from the epistle and imply its apostolic authorship. Irenæus, a disciple of Polycarp, that is, living in the next generation after John the apostle, also quotes it. Besides the testimony of these three early Christian writers we may make the general statement that the epistle was widely accepted in the early churches as the writing of the apostle. Before the close of the second century it was practically universally received as the production of the apostle's pen.

Practically all New Testament scholars agree that whoever wrote the gospel of John also wrote this epistle. The ideas, the vocabulary, and the style are so similar as almost to demand the same author for both.¹ In the previous chapter we have shown that the internal evidence of the gospel points to John the apostle as the writer. Therefore, we conclude that both the external and internal evidence are favorable to John the apostle as the author.

2. *Its Occasion.* The occasion of the epistle was the spreading of the false teaching that Christ was not a real man but only seemed to be. This heresy taught that Jesus was the son of Joseph and Mary, and that on Him at His baptism descended a Divine element called the Christ; that this Divine element departed from Him before the crucifixion, and so did not suffer on the cross. The chief promoter of this false doctrine in the days of John was Cerinthus, whom John so thoroughly detested because of his false teaching that he would not even remain in the public bathhouse with him. It was under these circumstances, with such a doctrine promoted by such a leader as Cerinthus and undermining the glorious personality of Christ the Savior, that John, the aged apostle, took up his pen to write this beautiful epistle.

1. See my Christology, 16, 26.

3. *The Purpose.* There is a double purpose: (1) *To counteract these false teachings of Docetism fostered by Cerinthus and his followers.* The writer wishes to show that the historical Jesus is also the Divine Christ; that the Divine Christ became a real man, who suffered and became the propitiation for the sins of the whole world (See 2:2 and 4:2). The real humanity of Jesus must be accepted just as heartily as His real divinity. (2) *To show on the practical side that faith and love, expressing themselves in righteousness, are the unanswerable proofs of fellowship with God.* He writes to show that anyone who believes in Jesus Christ as the real Son of God and the real Son of Man, who loves God and his brothers, has in him the unmistakable evidences of being a child of God. He who loves his brothers has passed out of death into life. He who practices righteousness has the assurance of being in fellowship with God. The key word of the epistle is "we know." The great doctrine of assurance shines in all its beauty from the pages of this epistle. It is an epistle of Christian certainties.

4. *The Readers.* There is quite a diversity of opinion as to the readers addressed. Renan, the French critic, supposed that it was addressed to Palestinian Christians. Hug, a German critic, thinks that it was addressed to the Ephesian church, while Lightfoot names the Corinthian church as the addressees. Holtzmann and Hilgenfeld regard it as an encyclical letter addressed to Christians beyond the reach of John's immediate influence and administration. The general encyclical tone of the epistle is one of its leading characteristics, but it is most probably addressed primarily to the churches of Asia, with Ephesus as the center of its circle of readers. These churches had felt the power and uplift of John's beautiful life of love and his successful ministry after the close of Paul's remarkable career at Ephesus. The personal touches in the epistle, references to the readers as "little children," "beloved," etc., suggest that there was a personal relation between the writer and the readers.

5. *Place and Date.* There is scarcely any doubt that John composed this epistle in Ephesus, late in life, about 95,

probably just before the gospel,² and yet there is no direct reference in early Christian literature asserting this as a fact.

6. *Characteristics.* (1) This is the epistle of love and brotherhood. The word love and its derivatives occur 51 times. (2) It is the epistle of experimental knowledge, and assurance, and victory, but all through faith in Christ and His "blood." (3) In diction and style it is a charming illustration of Vernacular Koinee at its best—with just a few Hebraistic touches.

General Outline

It must be remarked at the beginning of an effort to produce an outline of this epistle that it does not possess any real logical order. Yet, there is a slight plan observable in the arrangement of its thoughts.

- I. **Introduction: The Theme, the Fact of the Incarnation** (1:1-4)
- II. **God Is Light, and Believers Must Live in the Light** (1:5-7).
- III. **Christ Our Advocate** (1:8-2:2).
- IV. **Obedience the Test of Love** (2:3-6).
- V. **Loving One Another the Old and New Commandment** (2:7-11).
- VI. **The Writer's Purpose** (2:12-14).
- VII. **Love of the World and Love of the Father Exclusive** (2:15-17).
- VIII. **Anti-Christ the One Who Denies the Real Humanity of Christ** (2:18-29).
- IX. **The Unspeakable Love of the Father in Making Us Sons** (3:1-3).
- X. **The Mission of Christ to Destroy the Works of the Devil** (3:4-8).
- XI. **So Believers Cannot Practice Sinning** (3:9-12).
- XII. **Loving One Another an Evidence of New Life** (3:12-18).
- XIII. **Obedience the Evidence of Faith and Love and a Guarantee to Answered Prayer** (2:19-24).
- XIV. **The Test of the Anti-Christ, His Attitude Toward Christ as a Man** (4:1-6).
- XV. **God's Children Loving One Another as the Father Loved Them Have the Sure Evidence of Sonship** (4:7-21).
- XVI. **Faith in the Incarnate Christ Conquers the World** (5:1-5).
- XVII. **The Three Witnesses to the Son, the Spirit, Baptism, and Christ's Death** (5:6-8).
- XVIII. **Fellowship With God Through Faith in the Incarnate Christ** (5:9-12).
- XIX. **Prayer for Forgiveness of Sins** (5:13-17).
- XX. **Children of God Not to Practice Sinning But to Keep Themselves from Idols** (5:18-21).

2. See Lightfoot, Hilgenfeld, Bleek, Huther, Pfleiderer, Zeller, et al. See Hayes, *ib.*, 171 (the opposite).

7. *Line of Thought in Modern English.* The incarnate Son of God, who existed with the Father from all eternity, we have seen with our eyes and touched with our hands, and thus He was made known to us as the medium of fellowship with the Father. These things we write to fill up the cup of our joy.

This is our message. God is perfectly sinless, and if we have fellowship with Him we must live lives clear as the noon day sun, else our life is a lie. If thus we live we have fellowship with one another, and the blood of Jesus removes the casual blots of sin received from the touch of the world. If we should say we have not the sin principle in us, or that we never commit an act of sin, we make God a liar. If we confess our sins He will keep His promise to forgive us and cleanse us from every stain (chap. 1).

My little children, I write to urge you not to stoop to sin, and yet, if any one should fall into sin, we have a Friend at Heaven's court, Jesus Christ the Righteous One, who has made adequate reconciliation for sin, so that the Father may forgive not only our sins but those of all men, if they wish it so. We may be assured that we have an experimental knowledge of Christ in the forgiveness of our sins, if we keep His commands and walk in love as He walked. He who loves his brother is walking in the sunlight. He who hates his brother is living the life of sin.

I write to you, little children, because you have known the Father in the forgiveness of your sins; to you, fathers, because you have such an extended experimental knowledge of His love; to you, young men, because you are mighty in the Spirit and have conquered the wicked one. Stop loving the world and the things in it, for all the selfish ambitions and pride of life are not given by the Father but are a part of the world's stock of sin. The pleasure the world gives fades like its flowers, but he who does the will of God lives forever.

My little children, I know this is the last stage of history on earth, because the opponents of Christ, the false teachers, are coming. Some of our own number are going out from us as false teachers. But this is because they were not

really in fellowship with us. Who is the liar, the greatest opponent of Christ? Is it not he who denies that the Son has come in the flesh? To disown the Son is to disown the Father; to own the Son is to have fellowship with the Father. Little children, the Holy Spirit, through His anointing within you, teaches you these great truths. Continue to have fellowship with Him and practice doing right, for this is evidence that you are God's children (chap. 2).

Behold, what unspeakable love the heavenly Father lavished upon us in making us His own children! This is our present relation to Him, and it is not possible now to conceive of what we shall become hereafter, except we know that we shall be like Him in beauty and glory of character, when He comes again. Such a hope lifts our lives above the touch of habitual sinning. Because we possess the Divine nature as sons of God, we have this conquering power to keep down the sin principle in us; and so we do not continue to practice sinning. Surely as sons of God, we cannot hate one another as Cain hated and slew his brother.

Do not wonder if the world hates you. Be assured that you have passed out of spiritual death into spiritual life, and have fellowship with the Father, if you love one another as brothers. If any man has an abundance of life's material goods and closes his heart of sympathy against his brother in need, and refuses to relieve that need, how can he claim to have the Father's love in his heart? Let us love in sincerity and prove it by deeds of kindness. Happy are we if our conscience does not condemn us in this matter. For if we do His commands in practicing the right and loving one another, we are guaranteed an answer to our prayers (chap. 3).

Beloved, test the spirit of all teachings. If anyone like Cerinthus denies that the Son of God was incarnated in human flesh, repudiate his teaching, for he is a false prophet. But you are children of God and have conquered these false teachers, because greater is the power of good in you than the power of evil in them.

Beloved, let us continue to love one another, because love is the life of our religion and the glory of God's character.

We did not love Him, but He first loved us and sent His Son to make reconciliation for our sins and to be the Savior of the world. We know that we have fellowship with God, because we have His Spirit, who helps us love one another. Such love removes from our hearts all slavish dread (chap. 4).

We who accept the incarnation of the Christ in the historical Jesus have become God's children, and we love God as Father and one another as brothers. We are certain that we love the children of God, if we keep His commands, and thus prove that we love God. As children of God we conquer the sins of the world, because we are linked to God by an overcoming faith in the incarnate Son, to whom the Spirit, His baptism, and His death, bear testimony. If we receive this testimony to the humanity of the Divine Son, we have the testimony in our consciences that we are His and He is ours. We have eternal fellowship with God through Him, and we know our prayers are answered, if we ask for blessings in accord with His will. Pray for the forgiveness of your brother's sins. I do not say that you should pray for the forgiveness of the unforgivable sin.

We are sure that every child of God is kept by God from practicing known sins. We know that we who receive the incarnate Son of God are His children, and all the rest of the world is in the power of the wicked one. We have experimental knowledge of Jesus Christ as a true God and the only medium of fellowship with the Father. Little children, guard yourselves from the false gods (chap. 5).

Topics for Research

1. The teaching of Cerinthus.
2. Similarities and differences between the Gospel and First Epistle of John—in diction, style, teachings, etc.
3. The key teachings, love, assurance.

Bibliography

Same as in previous chapter.

CHAPTER XXIX

SECOND AND THIRD JOHN

In this chapter we consider two other letters bearing the name of John. These are genuine letters. They are personal in their tone—although Deissmann is uncertain about it.¹

A. *Second John*

1. *The Author.* The internal evidence suggests that the same writer that wrote the first letter also wrote the second. The ideas, as far as they go, and the style, are so similar in the two letters as to make us conclude that if John the apostle wrote the first letter he also wrote the second. The suppositions of a few New Testament scholars that the similarities between the ideas and style of the two letters are evidence that a forger of the second century wrote the second letter in imitation of the first, are not well grounded.

2. *The Addressee.* It is a puzzle to New Testament scholars as to who is the real addressee of this letter. There are four possible translations to the Greek in the salutation: (1) to *an* elect lady; (2) to *the* elect lady; (3) to the elect *Cyria* (or *Kyria*); (4) to the lady *Electa*. According to the inscriptions of the period, the name *Cyria* was common, and so it is natural for scholars like Athanasius, Bengel, De Wette, Düsterdieck, Ebard, and others, to favor the third translation. We are inclined to favor this translation, and so to assert that John addressed this second letter to a Christian woman named *Cyria*. The first and fourth translations are least acceptable, while the second is not impossible.

There is no reason for holding with Jerome and Hilgenfeld that this second letter of John was addressed to the whole Catholic church.

3. *Occasion and Purpose.* The circumstances out of which arose *the second letter* are similar to those giving rise to *the first letter*. Certain false teachings were endangering *Cyria* and her children, and perhaps the church to which they belonged. The false doctrine being taught is doubtless the same as that alluded to in the first letter.

1. Hib. Studies, 45-59.

The purpose of the author was: (1) *To commend Cyria and her children for their loyalty to the truth preached by the apostle himself.* (2) *To warn them against the false teaching which is in the air.* He fears that they might be influenced by the smooth words of the false teachers.

4. *Place and Date.* It is likely that this letter, like the first, was also composed at Ephesus, not many months after the composition of the first, 95 or 96.

5. *Key Words:* (1) "Truth" occurs five times. John is anxious that Cyria continue in devotion to the truths taught by himself. (2) "Love" occurs four times. (3) "Commandment" occurs four times. Obedience is the test of love, the spirit of Christianity.

General Outline

- I. **Introduction: Commendation and salutation** (1-3).
- II. **Commendation of the Addressee's Children for Walking in the Truth** (4).
- III. **Exhortation to Love One Another** (5, 6).
- IV. **Warning Against the False Teachers, the Docetists Who Deny That Jesus Was a Real Man** (7-11).
- V. **Conclusion: His hope to Visit in Her Home; Greetings** (12-13).

6. *Line of Thought in Modern English.* The elder, to the divinely chosen Cyria and her children, whom I and all who love the truth love for the truth's sake, which lives in us now and shall forever. Spiritual blessings, forgiving love, and prosperity shall be with us from God the Father and from Jesus Christ the Son.

I rejoice with unspeakable joy that I have found some of your children loving and living the truth which has been received from the Father and which we have taught so faithfully. And now I beseech you, Cyria, to remember, not any novel message of mine, but the old commandment of our Lord, that we should love one another. Here lies the unmistakable evidence of love, that we should keep His commandments. The greatest of His commandments is that we should love one another. I entreat you thus and commend you for loving and living this old truth, because I know that false teachers have gone out into the world to deceive others

into believing that Jesus Christ, the Son of God, never became a real man at all; that He only seemed to be a man. Such false teachers are the arch-enemies of Christ. Beware lest you, by receiving the false teaching, destroy the things achieved by us and also lose your own reward for loyalty and service. Any leader who does not receive and teach the truth that Christ came in the flesh, has no fellowship with God. He who holds this truth has fellowship with the Father and the Son. If anyone comes to your home and does not receive this teaching, do not entertain him and pray Heaven's blessings on him, for he who thus endorses him becomes a sharer in his evil deeds.

Although I have many things to say to you, I will not write them with paper and ink, but will see you face to face and tell you these things, that your cup of joy may be full. The children of your divinely chosen sister greet you.

B. *Third John*. 1. *The Author*. The earlier recognitions of this letter in Christian literature associate it with John the apostle as the author. Because of the shortness of the letter, and hence its comparative unimportance, the references to it in early Christian literature are fewer than the references to the first epistle. It is also natural that the third letter should be quoted less than the second. The external evidence, though somewhat meager, is decidedly in favor of the apostolic authorship. The internal evidence, the ideas, the vocabulary, and the style, all point in the same direction.

2. *The Addressee*. The letter was addressed to one Gaius, about whom we have no certain knowledge. We cannot assert positively that he is to be identified with others of this name in the New Testament (Acts 19:29; 20:4; Rom. 16:23; I Cor. 1:14). We are also equally ignorant concerning his position in the church, whether a pastor or an influential layman.

3. *Occasion and Purpose*. Certain traveling missionaries had visited the church of which Gaius was a member. They had been kindly received and entertained by him, but had been mistreated and discouraged by the ambitious Diotrephes. Hence there was a twofold purpose: (1) *To commend Gaius for his hospitality and encouragement to the*

missionaries. (2) To suggest that possibly he will make a personal visit to settle the disturbing elements in the church.

4. *Place and Date.* There is no reason to doubt that this third letter, like the other two, was written at Ephesus, late in the apostle's life, about 96.

5. *The Key Word of the letter is "truth,"* occurring six times. He is anxious that Gaius continue in devotion to "truth" and not welcome to his home or church the traveling heretics.

6. *Ecclesiastical Significance.* Harnack, one of the greatest of modern church historians, sees in this letter conditions belonging to the transition from the primitive simplicity to the more developed form of church government. He regards Diotrephes as the first monarchical bishop known to us by name. He thinks he sees in the ambitious movement of this early church leader tendencies toward the complex ecclesiastical church government, which was developed in the succeeding centuries. If these surmises of Harnack are true we have in the denunciation of Diotrephes by John the clear teaching of the New Testament against this form of church government. The New Testament, at its close, is sustaining a simple democratic form of church government.

General Outline

- I. **Salutation (1).**
- II. **Prayer for Gaius for His General Prosperity and Commendation of His Loyalty to the Truth (2-4).**
- III. **Commendation for His Hospitable Reception of the Traveling Missionaries (5-8).**
- IV. **Denunciation of Ambitious Diotrephes (9-10).**
- V. **Exhortation to Do Good and Remember the Example of One Demetrius Known as a Doer of Good (11-12).**
- VI. **Conclusion: The Writer's Hope to Visit the Church of Gaius; Greeting (13-14).**

7. *Line of Thought in Modern English.* The elder, to Gaius the beloved, whom I love for the truth's sake.

Beloved, my prayer for you is that in all material and physical things you may be as prosperous and sound in health as you are in your spiritual life. For I rejoiced with an unspeakable joy when friends came and told me how loyal you

were to the truth and how beautifully you were living according to that truth. It produces the greatest joy that ever swells my heart to see my children living according to the truth.

Beloved, I commend you for receiving and entertaining the traveling missionaries, who speak before your church of your hospitality and love to them. This is a worthy work of yours to encourage and help in their mission of love these missionaries, who went forth in the name of Christ, without material support. All of us should ever be ready thus to welcome and hearten such fellow strangers, who herald the good news of Christ, for thus we become sharers with them in the work of publishing the good news.

I warn you against the ambitious Diotrephes, who wants to rule or ruin the church, and who opposes us. He not only refuses to welcome the missionaries, but has expelled from the church those who do so welcome them. He goes about prating against us as bossing the church because we stand for these missionaries and for those who sympathize with them. Beloved, do not follow Diotrephes in his evil deeds, but imitate Demetrius, who enjoys a good reputation among all people and is crowned by truth herself as one of her most loyal subjects. We heartily commend him for his love and loyalty and generosity, too.

I have many more things to say, but I prefer not to write them with ink and pen, but shortly to talk them over with you when I see you face to face. Prosperity be with you. Our friends send greetings. Greet our friends there by name.

Topics for Research

1. Who was the lady addressed in the Second Letter?
2. Who was Gaius? What was his position in the church?
3. How did Diotrephes seek to rule the church?
4. The unity of authorship for all the Johannine epistles.

Bibliography

Some as in two previous chapters.

CHAPTER XXX

THE APOCALYPSE

This is the most difficult of all New Testament books to interpret. The problems connected with its production and interpretation are varied and complicated. We shall discuss in this chapter only the more important features of the book.

1. *Its Occasion.* The Christians of Asia were suffering bitter persecution. The forces of the government had been turned against the Christian people in the province of Asia. The emperor cult had collided with the Christian cult. Out of these circumstances of opposition, on the part of the imperial authority against Christianity, and out of the persecutions inflicted upon the suffering Christians, arose the book.

2. *The Purpose.* There is a single line of purpose running through the book. The author wrote to encourage those suffering Christians with the assurance that Christianity would surely triumph over all evil and all opposition. The struggle between the forces of good and evil is prominent in this book, but there is no doubt as to the final issue. The doers of evil shall suffer punishment in the final judgment, while the martyrs for the word of God and the testimony of Christ shall share in the future glory of the kingdom.

3. *The Date.* An early and a late date have been held by various New Testament scholars, 65-68 and 96-98. The early date has been held by Baur, Reuss, Hilgenfeld, Ewald, Lightfoot, Westcott, Salmon, Bovon, Beyschlag, and many others. The later date has been held by Weizsacker, Holzmann (H. J.), Harnack, Jülicher, Bousset, Zahn, Godet, Milligan, Sanday, Ramsay, McGiffert, Bacon, Porter, and most others. The later date is the more probable, because the persecution at this time was more bitter and more extensive than at the former date. The descriptions of the opposition to Christianity in the book evidently point to a period of severe opposition and intense struggle. According to this view, the Apocalypse is not only the last in our New Testament canon, but was also actually the last book to be written in our New Testament.

4. *The Author.* There are five views held by modern New Testament scholars. (1) John the apostle wrote it. So held by Baur, B. Weiss, Simcox, C. A. Scott, John Battifol, Lepin, Jacquiere, Stanton, E. A. Abbott, Ramsay, Bey-schlag, Belser, Abbe C. Fouard, Salmon, Stevens, Swete, Bacon, Sheldon, Maurice Jones, Porter, Orr, Vedder, Hill, et. al.

(2) John "the elder" was author. So held by Eichhorn, Bleek, De Wette, Ewald, Credner, Keim, O. Holtzmann, Selwyn, Heinrici, von Dobschütz, Harnack, Bousset, von Soden, Pfleiderer, Loisy, McGiffert, Peake, Moffatt, Votaw, Burney, et al.¹

(3) John Mark wrote it. So Hitzig, Weisse, Spitta, Völter.

(4) "An Unknown Prophet of Asia." So Jülicher, Reville, Charles.

(5) The name John is used by the editor pseudonymously; that is, the author concealed his own name under the name of John, in order to secure apostolic authority for his literary production. This is the view held by the most radical critics, as Volkmar, S. Davidson, Weizsacker, Wernle, Vischer, Schmiedel, Gunkel, Wellhausen, J. Weiss, Mènègoz, Forbes.

As to the (5) view, it is sufficient to say that the external evidence is wholly adverse to such a view. And the internal evidence, the vocabulary, style, and ideas, suggest a unified composition rather than a literary "crazy quilt" made of Jewish apocalyptic fragments. The external evidence is strongly against "an unknown prophet of Asia." The early church claims to know him as John the elder or John the apostle (or both). The internal evidence has no proof for such an author. The same may be said of number (3). So the real issue is between John the apostle and John the elder.

The arguments in favor of John the apostle are: (a) Some external witnesses testify for the apostolic authorship. Justin Martyr (mid. 2d. cent.) says: "There was a certain man with us whose name was John, one of the apostles of

1. See Williams, *The Evolution of N. T. Christology*, 16, 24, 25.

Christ, who prophesied—that those who believed in Christ would dwell a thousand years in Jerusalem.” Irenæus speaks of the ancient copies of the Apocalypse and of John who leaned upon the Lord’s “bosom at supper,” as having these visions. Tertullian refers to “The apostle John, in the Apocalypse,” etc. Origen also writes, “John, of Zebedee, says in his apocalypse,” etc. Other church fathers think of a John but do not specify that it is the apostle or son of Zebedee. (b) As to internal evidence, the personality of the author, his tenderness at times, his Boanerges spirit at other times, suggests John, the apostle of love, who is at the same time “the son of thunder.” His bad Greek has been explained in three ways: either it was written 20 or 30 years before the Gospel and Epistle, or he had an amanuensis who is responsible either for the good Greek in the Fourth Gospel or the bad Greek in the Apocalypse; or in every instance of departure from good syntax, he had a definite reason as in the use of the moninative after the preposition “from” (Benson, Zahn, Hayes, Robertson) as he uses the article and participle as an “indeclinable noun.”² Also it is urged that the ideas and teachings, in the main, are similar to those in the other books, Christ as the Word, the Lamb, and the Bridegroom; the antithesis between good and evil, darkness and light, etc.; emphasis upon Heaven and spiritual things; the common use of the idea of witnessing, overcoming, the thirsty coming to Christ as the “True” One, etc.

The arguments against John the apostle and for John the elder are: (1) Several early writers, Melito, bishop of the church at Sardis (170 A. D.), a church addressed by the Apocalypse, Theophilus of Antioch, Apollonius of Ephesus (175-200), Clement of Alexandria, and the Muratorian Canon (170) refer to “the Apocalypse of John” without definitely saying they mean John the apostle. Caius, bishop of Rome, denied the apostolic authorship; so did Dionysius of Alexandria (mid. of 3d. cent.), and Eusebius (4th cent.) is still doubtful about it. The school of Antioch, Theodore, Chrysostom, and Theodoret, rejected it (presumably because it was not believed to be apostolic in origin). Cyril of Jerusalem

2. See Robertson, *Gram.* 135 f.; Hayes, *ib.*, 233.

omitted it from his canon; so did the Synod of Laodicea, and some other noted bishops.³ (2) The internal evidence, as seen above, puts the defenders of the apostolic authorship on the defensive. It is urged (a) That the writer calls himself John the prophet but never John the apostle. (b) The author of the Fourth Gospel and Epistle never gives his name, while the author of the Apocalypse gives his name (urged by Dionysius with great force). (c) The ideas and teachings are so different (Dionysius). (d) The climax of proofs against the apostolic authorship is the bad Greek; "not accurate," with "barbarous idioms" and even "solecisms" (Dionysius).

Summing up: The external evidence is far from unanimous; though strong witnesses testify for the apostolic authorship, equally noted bishops and writers of the early centuries are either against it or doubtful about it. The internal evidence is so strong against it that all champions of the apostolic authorship put themselves on the defensive to explain the differences in ideas, vocabulary, construction, and style.⁴ So it is not quite the thing to do to assert positively for or against the apostolic authorship. If John the elder, who was not necessarily the apostle, wrote it, it shows how the Spirit was developing "a school of Johns" at Ephesus, and another John than the apostle, equally spiritual and prophetic, and more apocalyptic in tastes and not so polished in Greek diction, could just as easily have been used of God to write this marvelous Apocalypse of the struggle between the Jesus cult and the emperor cult, between good and evil, with the New Jerusalem as the ultimate goal for the "overcoming" faithful ones, and the "lake of fire" for those who follow not the Lamb.

5. *The Nature of This Apocalypse.* Surely it cannot be fairly claimed, as is done by some German critics, that it is a mere patchwork of Jewish apocalyptic fragments brought together by a Jewish Christian, but done so clumsily as to leave the Jewish spirit prominent in the resultant production. The sanest explanation of the nature of John's apocalypse is

3. See Moffatt, Intro., Charles, ICC, Hayes, ib.

4. Cf Hayes, ib.; even Robertson, the noted grammarian.

that he used Jewish material but combined it in such a way as to give the Christian point of view and leave the Christian spirit prominent on its every page. He used the Jewish form of expression, both from the apocalyptic and literary points of view, but put into the form the Christian idea and spirit.

It must not be held, as some extreme critics hold, that the apocalypse is merely a form of literature. Zahn of Germany has strongly contested this view of his brother Germans. It is true that the apocalypse is a literary form among the Jews; that this literary form was adopted by John in giving his final Christian message to our New Testament literature. But it must be remembered that John had real spiritual experiences and genuine visions from the Lord, of the struggle between truth and error, good and evil, and of the final outcome, the punishment of evil, and the conquest of Christianity over all opposition.

It is not only an apocalypse, it is also "prophecy." The author is to be put in the rank of Amos, Micah, Isaiah, Ezekiel, Daniel, et. al. He goes to the heart of great truths and gives them fresh, vigorous expression. He is a "seer" and a prophet.

6. *The Sources.* The Old Testament is the principal source from which John draws his literary material. Out of 404 verses in the Apocalypse, 265 contain Old Testament language, and that mostly apocalyptic. There are five hundred and fifty references to the Old Testament. Chapter 18, on the fall of Babylon, is a good illustration of Old Testament material in the Johannine Apocalypse. The material of this description of the fall of Rome is gathered from Isaiah 13, 14, and 23, from Jeremiah 50 and 51, and Ezekiel 26 to 28. There is an independent use of the material for the expression of his lofty spiritual conceptions of the struggle between good and evil. The same use of the Old Testament may be illustrated with John's description of the New Jerusalem (21:1-22:5) which is taken, as to its literary symbols, largely from Ezekiel and the latter half of Isaiah. He also selects some of his figures from Zechariah and Daniel. It is not clear, as is maintained by Gunkel and Bousset, that John used a great deal of uncanonic figures and symbols. It is more probable

that John took over his symbols from the book of Daniel, rather than from the uncanonic Jewish apocalypses—though probably a few are taken from the latter.⁵ But the chief source is John's Christian experience of Christ as the Lamb who brings salvation and victory, and his spiritual visions of truth and its perpetual struggle with error and evil.

7. *The Language.* As intimated above, the language is largely borrowed from the Old Testament. The vocabulary moves in a small circle. The author, in his exile on Patmos, is completely absorbed in the language and spirit of the Old Testament Scriptures, especially the apocalyptic portion. Hence, we do not find a free and independent use of the Greek vocabulary, as we do in the gospel and letters bearing the name of John. The grammatical constructions are rather simple, and sometimes exceedingly loose, from the Greek point of view. The poor grammar of this book is partially due to the absorption of the author in the language of the Old Testament, and consequently to the lack of the free use of his own linguistic peculiarities. It lacks the charm of good vernacular Koinee, as found in the gospel and epistles of John. The style of the Apocalypse abounds in bold figures and symbols. Still, to one with a spiritual eye looking for great spiritual truths back of the figures, the book is one of the most charming of our New Testament.

8. *Methods of Interpretation.* There are four principal methods of interpreting this book: (1) *The Preterist method*, according to which its prophecies refer to events in the past—already fulfilled. So Grotius, Wetstein, Hug, Ewald, De Wette, Bousset, Baur, Bleck, Reuss, Renan, Weizsacker, Stuart, and Davidson, et al. (2) *The futuristic method*, according to which John in his vision actually saw all the future history of the world, down to the consummation of the age. So Rivera, Benj. Newton, W. Kelly, Isaac Williams, Zahn, and others. (3) *The Historical method* according to which the prophecies are some already fulfilled, others now being fulfilled, others yet to be fulfilled. So Luther, Vitringa, Bengel, Hengstenberg, Faber, Wordsworth, Alford, Barnes, Godet, Vaughan, Scott, Milligan, et

5. See Moffatt, EGT; Charles ICC.

al. (4) *The historico-spiritual method* seems to be the most natural method for a fair and logical interpretation of this book of figures; that is, that the author took the existing conditions of the church and of the Roman empire, in their struggle against each other, as a background for describing the general spiritual conditions of struggle at any time between the forces of Christianity and of evil. This method avoids the difficulties of literally applying specific *figures or symbols to particular persons or historical events in certain centuries*. So Ramsay, Charles, Moffatt, Hayes, et al.⁵

9. *Main Teachings.* (1) God is the Creator, omnipotent, righteous, holy, majestic, terrible, but his love and fatherhood are scarcely mentioned—only implied. (2) Christ is the Son, the Savior, the Logos (once but in a different sense from Gos. and Epis.), but especially the Lamb who redeems and leads to victory; then He becomes King of kings and Lord of lords. (3) The churches are Divine agents, through which the Lamb redeems and leads His hosts to victory. (4) *There is a ceaseless conflict between good and evil, the Lamb and world forces, but victory is sure for the Lamb and the faithful.* (5) The final judgment is sure when all doers of evil will be punished. (6) Future punishment for the wicked will be commensurate with their works on earth. (7) The believing and the faithful will share the throne with the Lamb, in a Heaven of beauty, bliss, praise, and eternal service to the King. (8) The Spirit co-operates with the churches in inviting all to come to the Lamb for salvation and service.

General Outline

- I. **The Prologue:** Subscription and authentication of the Book; salutations to the seven churches in the province of Asia (1:1-8).
- II. **The First Vision:** In this section the author introduces Christ's message to the seven churches preparatory to the Revelation proper (1:9-3:22).
- III. **The Second Vision:** Breaking the seven seals which bind the book of the future (4:1-8:1).

5. See Hayes, *ih.*, 298 ff.

- IV. **The Third Vision:** Sounding of the seven trumpets, which evoked the seven plagues, designed to turn the ungodly to repentance in preparation for the Lord's return (8:2-11:18).
- V. **The Fourth Vision:** Manifestation of the seven mystic figures which join in a conflict of error against truth (11:19-14:20).
- VI. **The Fifth Vision:** Outpouring of the seven bowls which discharge the wrath of God upon the ungodly (15:1-19:10).
- VII. **The Sixth Vision:** The complete triumph of Christ and the final judgment (19:11-20:15).
- VIII. **The Seventh Vision:** The new earth, and the new Jerusalem (21:1-22:5).
- IX. *The Epilogue* (22:6-21).

10. *Line of Thought in Modern English.* The following is a revelation from Jesus Christ which God gave Him concerning the things shortly to come to pass, certified to by an angel and witnessed to by John. Happy is he who hears and heeds the truths of the revelation.

John, to the seven churches in the province of Asia, sends Christian greetings and best wishes as from the eternal God and from Jesus Christ, the first to rise from the dead, and the Prince of princes. Unto the Deliverer, who released us from our sins by His death and made us kings with free access to God, be praise forever. Amen. He is coming again, and every eye will see Him. Let Him come.

I, John, a brother with you in persecutions, on the Isle of Patmos, in the Spirit on the Lord's day, had a vision of the Lord's glory. A voice behind me bade me write and send it to the seven churches. His flowing robes, golden girdle, snow white hair, flaming eyes, burnished feet, thundering voice, His right hand upholding the seven stars, and His mouth emitting a sharp sword, told me of His glory. I fell at His feet, and He bade me write this vision, assuring me the seven golden candlesticks are the seven churches, and the seven stars are the seven messengers (perhaps pastors) of the seven churches (chap. 1).

To the messenger of the church in Ephesus: Give my commendation for their endurance and rejection of wicked

men; my reproof for retrogression from their first devotion to me; my promise that if they turn I will prosper their church and give them the spiritual fruits of life's tree.

To the messenger of the church in Smyrna: Bear my praise for their securing the real spiritual riches in the midst of persecution and poverty. Bid them bravely meet the persecution coming for a short season, and give them my promise that they shall wear the crown of reward and not be hurt by the separation from God which comes to the wicked.

To the messenger of the church in Pergamum: Bear my commendation for *the resistance of the forces of evil and their stand for the truth, so as* to cast out those fostering impurity. Inform them that I condemn their holding of certain false teachings, but if they turn from them I will bless them and will slay their enemies with the sword of truth. Bear my promise to give the manna of life and my new incomprehensible name to him who prevails.

To the messenger of the church in Thyatira: Bear my praise for their faith and love, their ministrations and endurance; my judgment on them for tolerating Jezebel's false teaching, which leads the people into immorality and idolatry. Because she stubbornly refuses to change I will punish her and her followers, but will give power and victory to those rejecting her teaching (chap. 2).

To the messenger of the church in Laodicea: Bear my admonition concerning their imperfect work, but my promise to preserve in the roll of life's book those who do not defile their lives with evil or false teachings.

To the messenger of the church in Philadelphia: Bear my praise for their works and loyalty to me; that because they kept my words I will keep them from the hour of trial. When I come soon I will make them beautiful pillars in the temple of God and write upon them the name of the New Jerusalem.

To the messenger of the church in Laodicea: Bear my disgust with their lukewarm spiritual condition. I am sick at heart over their wretched spiritual state. They think they are rich and happy, but they are poor and miserable. Bid them buy spiritual eye salve so that they may see themselves

as they are. I would like to come into their church life and experience and have full fellowship with them. I am standing like a stranger at the door, knocking for entrance. If they open the door, I will bless their church with my presence and fellowship (chap. 3).

I had a second vision. A door was opened in Heaven and I saw God resplendent in beauty and glory as a jasper stone and a sardius, with an emerald-like rainbow around His throne. I saw twenty-four distinguished saints upon thrones around the great throne of God. Before the throne shown the perfect intelligence of the All-wise, and His moral beauty was like a crystal sea of glass. With the religious forces (symbolized by the elders) joined all sentient nature, represented by four living creatures, in ascribing praise to God (chap. 4).

In the second vision I also saw the lamb-like Lion of the tribe of Judah open the seals of the book of the future. None but Him could break the seals of this book. He was mighty, like the Lion, but gentle as the lamb, and a willing sacrifice for sin. So He was able to break the seals. Then the many varied hosts of earth fell down and worshipped Him, singing the new song, in which the unfallen angels joined (chap. 5).

He opened the first seal, and I saw the opening scenes of triumphant Christianity, symbolized by one riding on a white horse to conquer the earth.

He opened the second seal, and I saw one riding on a red horse, symbolizing the opposition and persecution of Christians. He opened the third seal, and I saw the rider on the black horse, typifying spiritual famine on earth.

He opened the fourth seal, and I saw the rider on the pale horse of death, symbolizing the ravaging persecutions against the churches.

He opened the fifth seal, and I saw the victims of persecution under the altar slain for their witness to the Word of God, but their vindication was not yet guaranteed until their future brothers should seal their faith with their life's blood. He opened the sixth seal, and the earth quaked, the sun turned black as sackcloth, the moon red as blood; the stars fell, the heavens were shaken, the mountains and islands

were moved, all of which typified the convulsion of the nations and the agitations of kings who were being punished for their opposition to Christianity (chap. 6).

Then I saw four angels at the four points of the compass guarding the winds, as a symbol of Divine Providence. I saw another angel coming from the sunrise to see that no harm should befall the complete number of the saints until they are sealed as His forever. From the chosen nation of Israel shall come the complete number of selecting love, and all nations and peoples shall have a place around the throne of final victory, with robes of victory and palms of triumph, because they washed their hearts and lives in the blood of the Lamb and patiently endured great persecutions. They shall sing the songs of praise to Him forever (chap. 7).

In the third vision I saw the trumpet angels sounding the seven trumpets of woe. To show that God would help His people bear the woes, another angel cast fire upon the earth, symbolizing the going up of prayers from the saints and the coming down of Divine help. The angel sounded the first trumpet, and I saw a mixture of hail and fire and blood torturing men, but only a part of them suffered this woe. This is what happened at the beginning of the Christian era.

Another angel sounded the second trumpet, and I saw a burning mountain cast into the sea, symbolizing the overthrow of Roman imperialism with its Cæsar cult.

Another angel sounded a third trumpet, and I saw a falling star, symbolizing that some of the saints would not be loyal in the fierce struggle with persecution.

Another angel sounded the fourth trumpet, and I saw the sun and stars grow dark, symbolizing the influence of false teachings on the shining of Christian truth. I saw also another angel, swift as an eagle, flying in the heavens, to announce the coming woes of the next sounding trumpets (chap. 8).

Another angel sounded the fifth trumpet, and I saw a star fall from Heaven, symbolizing the turning loose of Satan from the abyss to torment men on earth. Smoke arose from the pit, and locusts out of the smoke, symbolizing the de-

structive influences of Satan, the commander-in-chief of the hosts of evil.

Another angel sounded the sixth trumpet, and I saw the four messengers of the Euphrates loosed with a mighty army to punish those who deny the sound teachings of Christ and follow the false teachings of the Cæsar cult.

I saw also another mighty angel, the angel of the covenant, with the little book of the covenant in his hand, standing with one foot on the land and one on the sea, and swearing with hands uplifted to Heaven that God would intercede to defend and preserve His own people from the coming woes. This message was as sweet to me as honey (chap. 10).

Before the sounding of the seventh trumpet I was ordered to measure the temple of God, the altar, and the worshippers, but to omit the space outside, which symbolizes the separation of the righteous from the world. I saw two faithful witnesses, symbolizing the fact that God would have His loyal ones through all the coming woes. Another angel sounded the seventh trumpet, and the third woe followed, but the heavenly hosts will triumph over the hosts of evil, and Christ's kingdom will rule the earth (chap. 11).

I had a fourth vision in which I saw the seven mystic figures, symbolizing the powers of evil joining battle against the hosts of Christianity. I saw a splendid woman give birth to a son, symbolizing the birth of Jesus from the spiritual forces of Israel. I saw a great red dragon trying to swallow up the child and chasing his mother into the wilderness, symbolizing the persecution of Christians in the early stages of Christianity. Michael and the dragon fought, the good and the evil measured swords, but the good won the victory, the dragon was cast down, but still keeps up his persecution of the Christians (chap. 12).

Next I saw two wild beasts, symbolizing the civil and religious powers of Rome (the world), one from the sea and the other from the dragon gave power to oppose the good. The two co-operate to draw men from the worship of the true God to the worship of men (chap. 13).

At the close of the fourth vision I saw the Lamb standing on Mount Zion, and with Him the delivered saints,

symbolizing the victory of the Christians over the forces of evil. I saw three angels announcing, one the good news of Christ, the medium of conquest; the second, the doom of Rome, and the third, the doom of all her followers. I saw the saints of the Lord dying to be happy forever in the reward of their toils and sufferings (chap. 14).

In my fifth vision I saw the seven bowls of God's final wrath emptied on the hosts of evil. I saw the final triumph, and the victorious saints standing by the crystal sea of Heaven's splendor and singing the song of praise to His conquering power. I saw the first angel empty his bowl of wrath upon the Romans yielding to the Cæsar cult; the second empty his bowl into the rivers and the fountains, thus producing pollution, symbolizing the contamination of the sources of higher moral and religious living, but the overruling of those corruptions as punishment of evil by God; the fourth empty his bowl into the sun, symbolizing the punishment of false prophets who perverted the truths of Christianity; the fifth empty his bowl upon the capital city of Rome, the great perverter of Christian truth; the sixth empty his upon the Euphrates, whereupon I saw frogs coming out of the dragon's mouth, symbolizing the rising of hostile powers in the last days for a final battle between good and evil; the seventh empty his into the air, symbolizing the general confusion prevailing in the last days.

I saw a beautifully dressed woman riding a scarlet beast, symbolizing the support of false teachings by the Cæsar cult, as interpreted by the angels to me.

I saw another angel coming, who announced: "Fallen, fallen, is Great Rome, with her Cæsar cult." I heard a voice from Heaven calling to God's people to come out from the hosts of evil; also the lamentations of kings, merchants, and shipmen, accomplices in the evil practices of Rome. I saw a great mill-stone cast by a mighty angel into the sea, symbolizing the fall of these organized hosts of evil. Then I heard the song of triumph in Heaven by the delivered ones, who sing hallelujahs to God and the Lamb (15:1-19:10).

In the sixth vision I saw the final judgment, the conquest of the hosts of evil, and the complete triumph of the Lamb (19:11-20:15).

In the seventh vision I saw a new earth, stripped of its robe of evil, and the new Jerusalem, the city of sinlessness, beauty and glory, where the victorious saints were enrolled as citizens of Heaven, and into which even kings entered with honor and splendor. In it shall be no more sin, nor pain, nor death, and all its citizens will be happy forever (21:1-22:5).

The Lord showed me these visions and assured me that He is soon coming. The angel whom He sent to certify these things seemed worthy of worship, but when I fell at his feet he took me up, refusing to let me worship him. He bade me not to seal up the prophecy of this book, because the Lord is soon coming, to fix the destinies of men forever.

He pronounces a final blessing on those who are purified in His blood, that they may have the right to enter the city and enjoy its fruits of life forever. He again assured me that He is the true Messiah, the Son of David.

The Spirit and the church invite all who will to follow the Lamb and enjoy the blessings of eternal life.

The Lord pronounces a woe upon the man that adds to or takes from the words of this revelation, and again assures me that He is soon coming. Amen. Come, Lord Jesus. His blessings be upon His saints. Amen.

Topics for Research

1. Arguments for and against the apostolic authorship of the Apocalypse.
2. The best method of interpreting the Apocalypse.
3. The value of the Apocalypse as a spiritual tonic for suffering Christians.

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